



THE
CONVERSION
of a sinner.

By L. de GRANADA
TRANSLATED
out of Italian, by M. K.

PSALM. 36. 27.
Declina a malo, & fac bonum,

*Leave sinne, ere sinne leaue thee: do good,
And both without delay:
Lesse fit, he will to morrow be,
Who is not fit to day.*



EDINBURGH
Printed by Robert Walde-
grane, Printer to the Kings
Majestie. 1599.
Cum privilegio Regie.

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of a Sinner.

By E. de GRANGE.

TRANSLATED

from the French of M. de

Grange.

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Cur. Principis Regis.

To the Reader.

I Do heere present vnto thy
fauorable view (most curte-
ous and gentle Reader) this
Pamphlet, which wanting a
particular Patron, commeth
as it wer, a begging vnto thee,
for no lesse then thy whole
felfe, & that chiefly for thine
own good, the way to protect
it, is to direct thy life by it, &
to suffer it to possesse thee, as
soone as thou hast posselt it:
which if thou be so happie to
accomplish, it will teach thee
to win loue by feare: life by
death, yea, enerlasting happi-
nes, by the transitory troubles
of this wretched world: & to
giue it iust praise, in a word, it
is a worke of the learned and
spirituall *Granado*, aptly tran-
slated by a vertuous Gentle-
man, into English.



LAMENTATIONS.

Let Dread of paine for sinne in after time,
Let shame to see thy selfe ensnared soe,
Let griefe conceaued for soule accursed crime,
Let hate of sinne the worker of thy woe. (enforce,
With dread, with shame, with griefe, with hate
To draw the cheek with teares of deepe remorse,

Carmen.

So Hope of sin shall make Gods love to grow,
So Griefe shall harbor hope within thy heart;
So dread shall cause the flood of ioy to flow:
So shame shall sende sweete Solace to thy smart,
So Love, so Hope, so ioy, so Solace sweete,
Shall be thy friends in heavenly blisse to meete.

Woe where no hope doth no such Love allure,
Woe where such griefe maketh no such hope resort;
Woe where such dread doth no such ioy procure,
Woe where such shame doth no such Solace breed.
No love, no hope, no ioy, no Solace frame.

Non tardes converti ad Deum.



A BRIEFE TREA-
sure, exhorting sinners to
repentance, entituled,
The conversion of a sinner.

CHAP. I.

The Argument.

Sinners are commonly converted to God,
through feare and dread. Who if they
read and well weigh holy writ, would
tremble and quake, considering the im-
minent perils wherein they are, & would
determine from their wicked wayes, to the
path of perfection, thereby the better to rid
themselves from the gnawing gripes of a
guiltie conscience, & dreadfull torments
due vnto sin, which otherwise god threat-
neth vpon them.



Verily in the di-
uine scriptures,
that God, before
he defaced & vt-
terly razed the
Citie of Ierusa-
lem, by Nebuchadnezzar king of
Babylon,

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232.

Babylon, saide to the Prophet
 Jeremy in this wise : Take a
 booke not written in before, and
 write therein, that which I haue
 saide vnto thee, against Iuda &
 against Israell, from the first daie
 I beganne to talke with thee, e-
 uen untill this present daie, and
 publishe it in the presence of all
 the people, thereby to proue,
 whether this nation understand-
 ing the manifolde miseries I
 minde to bring vpon them, will
 reuolte from their iniquities,
 that in so dooing, I may haue
 compassion vpon them, pardon
 their offences, & cease to exer-
 cise the vubippe of my vvrathe
 vvhich I haue already prepared.
 The Scripture addeth further,
 that Baruch, scribe to this Pro-
 phet, pronouncing that which
 he had written, in the open au-
 dience and assembly of the peo-
 ple and Princes, such horrowe
 feare

feare fel amongst them, that as
me amazed, each beheld others
considering the heapes of woes
and wretchednesse which then
was uttered befoze them.

This is the way (gentle rea-
der) that God then practised, &
hath done many times since, to
dauit mens harts, & violentlie
to wrest them from their wic-
kednes, as the most effectuall &
forcible meanes that may bee
found to that purpose. For such
& so great are the things which
the Scriptures and our fayth
dayly telleth vs, in the fauor of
vertue, and hatred of vice, that
if men would read them atten-
tively, and ponder them attui-
sedly, there is no doubt but their
harts would relent, & their flesh
tremble therat, considering the
dreadful dangers wherein they
dwell. Wherefore, the cheefest
thing that the Prophet desired
2 above

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12.

aboue al others, for the redzele
of this vncurable malady, was
this, when he saide : I woulde
God this senselesse generation
which are vtterly deuoyde of
counsell, did know, & thzoughly
foze-see what will happen vpon
them, which if they did (as
in duty they are bound to doe)
they could not possibly procede
or continue longer in their so
crooked course of life. But they
are all sunke in the vile sinke of
sensuall delights: some hunt af-
ter honours, some for high pro-
motions and dignities, others
beating their bzaynes daie and
night how to cloath curiously
their carraine corpes, and to ac-
complish their carnall concupis-
cence : haue no time, eyes, nor
heart, to looke to their owne e-
state, & with the eyes of their
minde, to meditate vpon these
things, whereof the Prophet
spea,

OF A SINNER.

speaketh, very properly, saying
 Beholde, *Ephraim* like vnto a
 Doue deceaued, that hath no
 hearte . For the wicked haue
 heart, wit, and will ynough, to
 lye, to couet , and to count a
 game, & a game, vpon the pelfe
 of this world, but they haue ne-
 ther wit nor will, once to think
 vpon the glozy of the world to
 come , which is so infinite & so
 inestimable , that if the leaste
 parte thereof be exactly tried &
 examined in the mind, it would
 suffice to euacuate the filthy
 smoke which hath shut vp the
 eyes of their vnderstanding, &
 to make them to acknowledge
 and confesse their owne error.
 For this cause therefore being
 moued principally , I haue
 thought it very requisite to set
 downe certaine perwasions
 tending to this purpose, to the
 view of all that list to reade or

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write them. Following here in the example of the Prophet *Ieremie*, to shew not onely the greivous calamities that God hath prepared for the uniuſt, but alſo the perfect bliſſe that he hath provided for his ſervants the godly, that the euil diſpoſed returning from their wicked race may be receaued into the fauour and mercie of God, releaſed of their treſpaſſes, and deliuered from all thoſe puniſhments which God menazeth vpon them in holy ſcriptures.



CHAP. 2.

The Argument.

A Chriſtian ought to conſider his profeſſion, that he is ſubject to death, and muſt render a ſtraight account in the other life, of all his doings here. Where he ſhall

shall discern sensibly, the cries & griefes intollerable, wherewith death and sin rewardeth the vngodly, both here and in the world to com, there neyther the beauty and fine feature of the body, neyther the flattery of false fortune, nor yet the pompe of stately dignitie, shall ought preuaile to withstand the wrath of the iust iudge, against the wretched sinner.

TAking my first entry in that which is most objected to our senses: Remember that thou art a Christian, and a man: Concerning thou art a man, hold it for a ground infallible, that thou shalt die: after which death, because thou art a Christian, bee sure thou shalt giue vp a reckoning of thy life forepassed. Of this, the faith which we professe will not permit vs to doubt: that other day experience both confirme assuredly, so that none can shun or escape the one nor the other. We bee ~~Pope~~ Prince, or Empe-
 our,

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roure, there shall come a time. wherein epyther he shal see bright day continually, or vglie night incessantly.

That time shall come without all doubt, yet thou knowest not when, whether it will be to day or to morrow. In what time thou now reddest this writing, whole and sound in all thy senses and members, measuring the dayes of thy life according to thy busines, & delights, shalt see thy selfe in a bed with a candle in thy hand, attending the dint of death, and sentence pronounced against humaine kinde, which by no manner of suite may bee released. There shall be presented vnto thee, the deprivation of all earthly delights, the insupportable payne and passion of death, the ende and last Pageant of thy life, the horrour of thy grave, the cursed

conu

condition of thy body, allotted to be deuoured of wormes. But the wretched estate of the soule will be much more grieuous vnto thee, which being yet in the bodie, knoweth not after an houre or two where his habitation shall be assigned.

Then in a moment, thou shalt see thy selfe set before the tribunall seate of God almighty, blaming and accusing vnto him thine owne naughty life.

There thou shalt clearelie discern the soule enormous crimes whereof thou art guilty, and shall curse ten thousand times, the day in which thou diddest transgres the commandments of God, & the delight which stirred thee therevnto. Then shalt thou meruaile at thy selfe, how for so bricke pleasures (as are those which thou imbracedst) didest hazard thy selfe
to

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to endure perpetuall torments, whereof thou now beginnest to haue a taste & smack, for that the ioyes being now quite banished away, & the doome due vnto them approaching neare, that slender substance which was in them losing his essence and being, seemeth that it was nothing at al: But the remorse and sting wherewith they presently prick and presse thy conscience, appeareth to be of inestimable force and efficacie.

Perceauing therefore, how for such transitorie trifles, thou art at poynt to bee bereaued of so incomparable felicitie, being abashed therat, considerest thine owne distresse, for that thou hauing run out thy race, there resteth no longer continuance of life, nor leasure of repentance, neither thy worldly freendes, neyther the Idols to whome thou

thou haste auowed the whole
trauaile and terme of thy life,
can assist or succour thee at all,
yea those things which earst
thou louedst most tenderly, will
be heere vnto thee the cause of
greatest græfe. Tell me I pray
thee, when thou shalt see thy
selfe plunged in this perplexity,
whither wilt thou turne? what
wilt thou doe, to whome wilt
thou cry? To goe back it is im-
possible, to goe forwarde intol-
lerable, to remaine as thou art,
thou mayest not: what then
wilt thou doe? Then sayth God
by the mouth of the Prophet,
*The Sun shall not be seene of the
ungodlie in the middaye, and I
vwill bring darkenesse vpon them
in the bright daie, and I vwill
conuert their pleasant sportes to
bitter plaints: their dauncing and
dallying, to dolour and deadlie
dred.* Wh what words be these?

The

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ch 32. The Sunne shal goe downe in
the mid. day, because the huge
heape of sinne then ouerwhel-
ming the wicked, which seeing
by the iust iudgement of God,
the course of their life & time of
repentance to be abridged, ma-
ny of them are so appalled with
seare, that they fall to flat dis-
paire of the mildenes and mer-
cy of God: And abiding yet in
the middell of the daye, so: so
much as is remaynent of their
mortall life, which is the very
time to doe good or euill: it see-
meth vnto them that they haue
no longer respect to doe eyther,
but are utterly excluded of
both: verily the passion of seare
is of great force and behemen-
tie, which maketh things that
be far from vs, seeme to be pre-
sent: & of a trifle, rayseth a tra-
gedie. If the consideration of
this, causeth them sometime to
quake

make a little, what then shall the feare of their vndoubted & iust ieopardy cause them to do? they being yet in this life, begin to suffer sensibly the grieffe and reproch of the reprobate, & in one very moment, are both quick and dead. For bewailing the presente pleasures which they must forsake, begin to feele the future miserie which so much they feare.

They holde them most happy which tarrie here behinde, whereby they are prouoked to smile, which greatly augmenteth their grieffe. To those the sunne goeth downe at noone dayes, for so much, as which way soeuer they cast their eies, they see themselves debared on euery side from accesse to heauen, & that no beame or sparke of comfort appeareth vnto the: for if they regard the beautie of
God,

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GOD, they see how sore they
 haue offended him: if they behold
 his iustice, they see him in a man-
 ner rigorously to rush vpon the
 for that hitherto the time & tide
 hath bene at their beck, but
 now Gods turne is at hand: If
 they looke back to their life sore
 passed, they see what accusations
 groweth thereof: If to the time
 present, they see themselves to
 pecke ouer the pearch by peere-
 meale: If they looke forwarde a
 little further, they beholde the
 Judge attending for their ac-
 counts. Alasse, what shall the
 feeble wretches do, being afflan-
 ted with so many trespasses, &
 affrighted with suche furious
 feares at once? For this cause
 the Prophet saide, That the
 bright day shall be turned in-
 to darkenesse, thereby to giue
 vs notice, that those things
 whereof the wicked are wont
 to

take their greatest consolati-
 on, should the be vnto them the
 chiefest cause of their discomfort
 It is a good thing, I grant, for
 a man to see his sons, his friends
 his house, his worldly works, &
 all that he loneth besides: but
 when this cheerefull light shall
 be altogether converted to pro-
 found darkenesse, for that all
 these things shall heape more
 heauinesse, & shall become most
 bitter persecuters of their affec-
 tioned louers, for as by nature
 and common custome, we take
 no small delight in the present
 possession of those things which
 we lone and like well: So like-
 wise, the losse thereof bringeth
 exceeding greefe. Wherefore, let
 the sweet children depart out
 of their fathers sight when bee
 lyeth at poynt of death, and let
 the mother also absent her selfe,
 that she may not gine and re-
 ceauē

ceane by her presence so many
 sharpe assaults of sorrowe. And
 his departure being into so far
 countries, his iourney through
 so strange & unknowne waies,
 the pinching smart which he
 bideth, will not permit him to
 haue confidence in any thing,
 neyther will grant him to take
 his leaue of his friends. If thou
 standest now vpon the same
 termes I speake of, thou shalt
 well perceaue, I haue not swa-
 ued from the true th: but if thou
 be not yet come to this guilt,
 beleene them that haue made
 their passage before thee, as *He-
 cleastes* sayth: They which
 passe ouer the Seas doe tell
 strange perils: if such things do
 securre ordinarily before the de-
 parture, what shall happen af-
 ter: If the cue and vigill be so
 dreadfull, how shall the feast
 selfe be, & day of saluation. Well

many, I pray thee, what wilt thou
 do, when thou being dep-
 rived of this light and life, alone,
 bare and naked, without anie
 other companion then thine
 owne guilty conscience, shalt
 make thy apperance before the
 supernall seate of the righteous
 Judge, where a rigorous & se-
 vere reckoning shall be exacted
 of thee.

There shall bee no talke of
 hanging, beading, or depriving
 of this mortall life, but onely of
 the death and life eternal. If in
 the records of this ruful recko-
 ning, thou bee deeply charged
 with arrearages, debts, and tri-
 passes, what piteous agonies
 shall thy poore heart then in-
 dure? How much shalt thou be
 confounded? How sore shalt
 thou repent thee to have done
 amiss? How distressed of com-
 fort and counsell shalt thou be?

The

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The grief of the Princes of *Su-
da* was exceeding great, when
they beheld the pearling sword
and Souldiers of Sefacke King
of *Egypt*, to be dispersed thzogh
the streets of *Ierusalem*, when
by their present plague and pu-
nishment, they recognized and
confessed their former defects.
But what is all this, being
compared to the confusion and
woe which there shal wrap the
wicked on euery side: What
shal they doe: whither shal they
flie: who shall be their shield &
defence: For there, weeping &
wringing of handes doe not
moue compassion: there detes-
ting of former follies, is not ac-
counted of: ther no petition, no
promise will be accepted. There
no truce dayes or time of repen-
tance can be granted, for that
hauing finished the last page-
ant of the play, they cannot en-
ter

ter the stage again to play their
part a fresh: there neyther elo-
quence, nor worldly wealth, nor
fauour, may purchase pardon,
for that *Salomon* sayth: In the
dayes of tribulation richesse
shall be of no force, & shall be
despised vtterly: onely Iustice
and equitie shall defend thee
from death. But who can de-
scribe or paint in his colours the
seuerity of his iudgement?

Prou. 11

Ezck. 17

This exhortation then bee-
ing so good & so fruitfull, I be-
seach thee deare brother, sucke
out the sappe and swete there-
offor thy commoditie, scanning
& considering attentiuely this,
wherevppon thou must trust &
depend, as the thing which con-
cerneth thy perpetuall wealth
or woe, and though herein are
many thinges well worthy to
bee noted, yet aboue all others,
let these three things neuer be
for-

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forgotte. Then first, what grievous paine thou must then suffer, for having purchased by thy desert Gods indignation. The second, how feruently thou wilt wish that thou hadest framed thy life according to his holy will & pleasure. The third, that looke what duties thou wouldest then be glad to performe, if it might bee graunted thee: now through mature deliberation, to assay and labour to live in such sort as then thou wilt wish to haue liued.



CHAP. 3.

The Argnment.

At the day of iudgement, a Christian must be accountable particularly of each little thought and fact committed in this life: where the sinner being convicted by

the iust sentence of God, shal be detrudd
in perpetuall pames, gastly shrikes, & to
the profound darknesse of the infernall
pyson: and there being scorched with the
glowing coales which he neuer extingished
through wrath and fury, shall curse both
God and himselfe, and calling eversoones
to mind, al the good & euil which he hath
omitted and committed, augmenteth
thereby his owne annoy. He therefore that
will not obiect himselfe to so many mis-
eries, must call himselfe to repentance in
time.

After death, followeth the
particular & speciall iudge-
ment of euery man, and after
that the generall and vniuersal
iudgement of all men, wherein
shal be fulfilled the saying of the
Apostle. We must all of force shew
ourselues before the iudgements
seat of God, that euery one may
giue an account of the good and e-
uill bee hath done in this bodie.
Many matters are to be confi-
dered in this iudgment, but one
the chiefest, is, to marke of
what

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What thinges wee must giue a reckoning. I will search *Ierusalem*, diligently (saith God) with a candle in my hand. Such is the phrase of the Scripture, whereby we ought to be admonished, how narrowly we shall be then sifted & searched, in the very least things that may be. For there shal not be one fond cogitation, nor one minute of an houre mispent, but it shall be skored vp in this reckoning. Who is not abashed & appalled at these words of our Saviour, saying: *Verilie, I saie vnto you, that at the time of this auditte, men shall be accountable of euerie idle worde which they speake vnadvisedlie*. Then if of these words which hurt or binder no man, a reckoning shal be required: what shal be required I pray you, of dishonest and vnseemely speeches, of filthy ima-

gina

inations, of hands bathed and
drenched with blood, of wanton
looks and vncontinent eyes?
In signe, of the whole life im-
ployed and consumed in leawd-
nes & trechery? If this be true,
as it is most true, what can be
inferred or gainsayed, why this
iudgement should not be so ri-
gorous as it is knowne to bee
indeede: How full of ignomynie
shal he be, who in the open face
of such a reuerent Senate, is
pressed & burthened with each
vaine worde that hath passed
him from the time of his nati-
vity: Who will not wonder at
such a strange demaund neuer
heard of before: and who durst
to aduouch it, vntlesse it had bin
the words of goddsovn mouth?
What King hath euer eracted
an account of any his subiectes
to the value of a pinne? O how
excellent is the Christian reli-
gion,

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gion, how pure is the sincerity which by it we are taught, and with how great care doth it demand the same purity againe, and how sharply doth it punish our defects herein. Further, how passing great shall be the shame and reproch of the reprobate, when all the mischiefs which hitherto they haue closely couered in the corners of their house, and all the brutish behaviour of their youth, with all the secreete sores and festered carbuncles of their conscience shall be published in the theater, and open view of all the world. And further, who standeth vpon such sure ground, that hearing this, his colour doth not begin to change copied? Some rather then they will disclose the secrets of their heart publikely to the glory of GOD before men, being overcome with shame,

shame, in eschewing thereof,
 haue hidden the bzunt of many
 huge perils. How shall they then
 be confounded when their most
 secret drifts and treasons shall
 be revealed in the presence of
 God and his Angels, before so
 many millions of men and wo-
 men, as haue bin from the be-
 ginning, are now, and shall be
 hereafter? His confusion shall
 be so greate, that as the Pro- Math. 2
 phet saith, They shall cry vnto
 the hilles, saying: O ye hilles
 fall vpon vs, & close vs in your
 Cabes, that we may not shew
 our felues with such excee-
 ding shame. But too too late ye
 waite this, your hope is frus-
 trate, ye toyle against the tide,
 weighing the force of that sen-
 tenced definitiue, go ye cast into
 everlasting fire, long since
 prepared for Satan and his ad-
 herents. What shall that cur-
 sed

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sed generation imagine then
 will become of the infelices hea-
 ring this: for if, as Job saith, we
 can scarce abide to heare his
 mildest words, who can abide
 those thūdring threats of his
 omnipotencie? These wordes
 shall be so sharpe & so pearcing,
 that at the very instant, the
 earth shall open it selfe wide &
 large, and into the bottomes
 bowels thereof, shall be whirled
 topsie turvy, all those, who, as
 the same Job saith, here have
 had their paradise, and plea-
 sures, in sundry sortes of Ma-
 sicke & harmony, trifling our
 thirtime & years in al kind of
 mirth & iollity. This fall and
 cracke of the earth, St. Iohn de-
 scribeth in his *Apocalypse* in
 this manner: I saw an Angell de-
 scending from heaven with
 greate power, and with such
 brightnesse, that all the earth
 was

was lightned therewith, and
 he cryed aloud, saying, The
 greate Citie of *Babylon* is fal-
 len downe, & is made of the
 habitation of Diuels, and the
 cage of al filthy and abhomi-
 nable fowles. And further hee
 saide: I saw another mightie
 Angell lifting vp one high a
 greate stone, much like to a
 milstone, and did cast it into
 the Sea, saying, with such a vi-
 olence shall the greate *Baby-*
lon bee throwne into the bot-
 tomlesse pitte, and shall ne-
 ver recover his estate againe.
 In this sorte shall the vngodlie
 fall into the blacke and gasselie E say. 66
 poulon full of confusion and bitter
 desolation. ~~What~~ But what tongue can ex-
 presse the innumerable & sun-
 dy sort of torments, in that
 place appointed for the wicked?
 And neede we say more? **¶** Here

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Where their bodies shall be brop-
 ted with furious flames con-
 tinually: there their soules shall
 be consumed with the worme
 of conscience, which will neuer
 cease his greivous gnawing.
 There shall bee that incessant
 howling and gnashing of teeth,
 whereof the scriptures treat
 in so many places. Where
 these unhappy wretches sur-
 seised with cruell dispaire and
 rage, shall ware wood against
 God and themselves, in such
 spiteous wise, that they shall
 denoure their owne flesh, and
 in a frantick mode, rent it with
 their nailes, crashing their teeth
 together, and spilling their In-
 trailes with sorow & sighing;
 blaspheming and denying con-
 tinually their creator: that hath
 adjudged them to such sharpe
 punishments. Where many of
 them shall cry out vpon his cru-
 elty

sed condition and unfortunate
 by these words repeating those
 pittifull bewailings, & woefull
 words of patient Iob, but with
 a minde and intent far contra-
 ry to his. These be the words.
 Lost be the day wherein I was
 borne, & the night in which
 it was said, a man is come in-
 to the worlde: let that day be
 turned into darkenesse: let it
 not be reckoned of God, nor
 beautified with light: let it be
 ouerwhelmed with darknesse
 and shadow of death: let it be
 full fraught with obscuritie
 & bitternes: let that night be
 ouercast with a black clowd:
 let nor that day be numbred
 among dayes & moneths of
 the year. Why did not death
 receaue me so soone as I was
 issued out of my mothers
 womb? why was I not carried
 from the place of my birth?

Iob, 3

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straight to my grave, why was
 I lulled in my mothers lap
 that why did she give me sucke:
 This shall bee their melody,
 their holy exercises, their moe-
 ning and evening prayer. O fil-
 thy tongues, which babble of
 nothing else but brabbling and
 blasphemie. O be the deare,
 which heare no other thinges
 but wofull mourning. O unhap-
 py eyes, whose object is misery
 upon misery. O wretched ha-
 bits, who haue for your harbor
 a stie for a nate. In what case
 shall they then bee, who here
 erst walloved in wealth and
 wantonnesse. O what fleeting
 delight hath by night continued
 all griefe. O what wofull habi-
 tations are addrested for you.
 Now gone is all your gallant
 glorie and tollitie, where in you
 delighted for a moment, now
 which ye now lament eternally.

32 Now what do your treasures
 avail you, where is your pomp
 and pleasure become: & season
 fertile peares are now rinded
 quite, and in place thereof
 now succeed the season barren
 years, which shall forth bring
 the abundance of those timest
 are passed, that there shall not
 remaine any one shadowe of
 the wther of. Therefore at your
 further felicitie is overchadowed
 & trapped up in the toyles of
 wretchednes, and are now br
 uen to such straights & scarcety,
 that not so much as one drop of
 water shall bee granted unto
 you, wherewith ye might some
 what allwaie be raising thir
 which verely you so fariously
 neither that your wanted prof
 perty relieve your miserie, but
 rather the rebuyl shall be made
 surely assured. For therein is
 accomplished this saying of Ier,

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11.34 that the sugred toppes of the
ungodly, shalbe at the last de-
voured with wormes. Which
so Gregory in his Epistles, ex-
poundeth in this sort: The me-
mory of their thowten to p'sent
hath thet p'sent paine to
seeme more bitter, by calling to
minde how braxe and frolike
they have bene, and how base
and vile they now are come,
how far long of that which so
some slypke away, & they suffer
that which never shal have end
Then shall they perceave evi-
dently the subtil flights of the
enemie, & being called to their
account, shall mutter too late
these sayings of Solomon: Will
be into be wretches, how appa-
rant is it now unto us, that
we have strayed from the trade
of truth, that the light of iustice
hath not shined upon us, & that
the sunne of intelligence hath

not risen over us.

We haue wasted & wearied
our selues in the crooked & crab-
bed way of wickednes; but we
haue not stepped one foote in
the plaine and easie path which
leadeth to righteousness. What
are we now abattered by our
princely traine and treasure?
All these things are now vani-
shed as the setting shade, & as
the swift Courser chased vpon
the spur, as a ship driven with
the tide and tempest, which lea-
ueth behinde no print of his
passage.

This and such like in the in-
fernal pit, shall be the talke of
those which haue bin offenders.
For that the hope and trust of
mine, is like vnto chaffe chased
with the winde, or as the skum
and froth of the sea dispersed
with the waves, as the smoake
suddenly dissolued into the ayre,

THE CONVERSION

as the remembrance of a pilgrime passing by the way, these be there the complaints, & this the perpetuall permanence of the Ungodly, which shall not assise them at all, because the time is passed wherein they might haue bin releued hereby. Come therefore in the time of grace and repentance, & you that haue eares, receaue the sound aduise of our Lord uttered by the Prophet saying: Serue & glorifie God before the day be depriued, before the darke night of death steale vpon you, and ere your feet be enwrapped, or ye stumble at that foule black hillocke. Therefore take the time and day whilest ye haue it, for it shall be turned into darkenesse. And our Lord himselfe, who better then any other, knoweth the depth of this danger, aduertiseth us
here

hereof in his Euangelist, say-
 ing, Take heed that your hearts
 be not oppressed with too much
 meate and drinke, and with
 ouer much care and turmoyle
 of this world, lest that dread-
 full day catch you at an vna-
 wares, which will steale vpon
 you like a theefe, and vpon al
 those which inhabit vpon the
 face of the earth. Therefore
 watch & pray continually, that
 you may be deliuered from these
 huge heaps of calamities, which
 hereafter will happen: that you
 being cleane & undefiled, may
 be presented before the sennet of
 the pure Virgin, the promoter
 of all our auaille and profit.



CHAP. 4.

The Argument.

Those which loueth God, and liued
 according to his will, shal be rewarded in
 Paradise.

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*Paradise, which is the glory and merite
that good men doe respect. Which notwithstanding any difference that is among the elect, bringeth a common comfort and pleasure to them all, because there is perfect charity, and God is all and in every thing. Wherefore no other exercise is vsed there, or no other paine or travaille, then to love God, to laude and glorifie him incessantly for ever.*

NOW that wee have declared the condemnation & sharpe sentence to be pronounced upon the wretched sinner: it followeth consequently, that we treat likewise of the glorious recompence wherewith the righteous shall be endued, which is nought else, but that happy life and kingdome which God hath ordained for his chosen people, even from the creation of all things, which is such and so excellent, that neither with the tongue of men nor Angels, it can be exprest. But that ye
may

may haue some taste of this,
 heare what Saint . *Augustine*
 briefly saith in commendation
 hereof, in a certayne meditation
 of his, in this sort. A life allotted
 by God to them that loue him,
 a liuing life, a life boyd of care,
 a blessed life, a quiet life, a plea-
 sant life, a pure life, a chaste life,
 a life enemy to death, a life that
 knoweth no griefe, boyd of mo-
 lestation, of smart, of anxietie,
 boyd of all corruption, boyde of
 perturbations, not subject to
 variety, change or mutabilitie.
 A life full of beauty & perfection,
 where no enemy shall moleste
 thee, nor no trespassse offend thee,
 where is perfect unity, unfeig-
 ned & holy loue: where all feare
 is far away: where is one eter-
 nall day, without alteration:
 where God is seene face to face
 which is the fode of all that
 there abide. Swete God, with
 an

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an insatiable heart and greedy
 minde, I coust thy hidden trea-
 sures, and the more I long af-
 ter them, the more I luste and
 burne in desire: considering the
 my delight, my life and Sau-
 our, in contemplation wherof,
 I feele my selfe exceedingly re-
 freshed and reuiued. O most
 happy life, O very blessed king-
 dome, altogether without death
 and without ende, which does
 not p̄ssue to any succession or
 alteration of times, where is
 bright day continually, with-
 out interruption of night: there
 it is not knowne what minit
 on meaneth, where the trium-
 phant should be accompanied
 with a glittering crew of An-
 gels, singeth vnto God with-
 out ceasing, the passing praise
 of Sion, hauing gotten the crown
 of eternall felicity. I would
 to God that my Sinne, my gre-
 uous

was guilt, were forgiven me:
Thou blessed were my soule,
after this painefull pylgri-
mage. I might be woorthy to see
and beholde thy glory, the bea-
uties, the beauty, the wailles,
and the gates of thy Citty, thy
streets, thy pallaces, thy noble
Citizens, thy woorthy king, set
down his honour of magnificence:
The wailles are made of precious
stones, thy gates are beauti-
fied with shining pearls, thy
streets are paved with pure
gold, which resound and ring as
well with the peals of perpetual
glorification. Thy houses are built
with precious stones, adorned
with sapphires, thy beames
and rafters are of golde, where
no corruptiō can abide, nothing
that is defiled: ~~as in the~~
Jerusalem our mother,
how art thou and pleasant
in thy dwelling, the face of
no

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no aduerfity is felt in this, nei-
ther any of those difcommodi-
ties are fustayned which here
we finde. Why ioyes are far a-
bove any which this woeltches
life can yeelde vs. In this is no
mer found night, darkenes, nor
change of times. Why lightneth
it neither frō lamp, nor frō the
mone, nor yet from the ftars,
but God the light of all lights,
is he which lightneth this. The
fuperial Emperour keepeth con-
tinuall refidence in the middes
of this, furrour'd & affistid with
many millions of his minifters.
Where the angelicall quires af-
fist fuch to other melodious
there the fruits of true nobility
doe yeelde a pleasant fent & fper-
tyde to the beholders: there is
celebrated the feaft of thofe, who
hauing safely arriued from the
bottomlefs fcas of thefe miferies
& mifhappes, are incorporate in

are societie with those which
possesse eternall life: There is
the company of the Prophets,
the royall rank of the Apostles,
the invincible host of innume-
rable Martyrs: There are the
innocent lambs, who rubbing
themselves of all earthly pleas-
ures, do now skippe & leape for
joy in their proper and peculi-
ar houses. And whatsoever dif-
ference there be in glory among
them, notwithstanding the so-
lace and contentation, is com-
mō to al: their charity ruleth be-
ing entire & perfect, so that god
is al in al, wherein they alwaies
see, and seeing him continually,
are kindled & enflamed with his
love, therfore they loving praise
him, and praying love him, all
their exercise, at their endeavour,
is to magnifie him without
ending or intermission.
O how happy is the life, the
most

THE CONVERSION

might happie, if ane the wil-
 lion of this veynall passion, I
 might heare the sweetest mus-
 sicke songs of that celestiall har-
 mony, & sing psalmes of con-
 sideration to the eternall king,
 yea, mye dub, mye company of
 the most happie One. How
 happy should I bee, yea how
 blessed, if I might attaine to
 this felicity, to sing and dance
 before mye Kinge, mye God, my
 gaue, and to beholde him in his
 glorie, as himselfe hath promi-
 sed to be seene, when hee saide:
 O father, my desire is, that
 all subiects may bee with mee,
 which thou waste giue mee,
 that they may seee the cleare
 brightnesse which I had with
 thee, before the foundation
 of the world, & al this is bound
 to be fulfilled, & I desire of al
 that shall be, that I may seee
 the face of mye father, which
 I desire.

which shall so illuminate and
clarifie thy courage, if at the full
consummation of this pilgri-
mage, thou passe from mortali-
tie to immortallitie; And in the
same time that others beginne
to droppe, no doubt and dread,
thou shalt beginne to lifte up
thy head; because the wished
day of thy redemption approch-
eth neare: Lift up thy minde
a little (saide St. Hierome) unto
the virgin *Myrrha* out of the
dungeon of this corrupt bodie;
and setting thy soule before the
gate of the heauenly Taberna-
cle, scan and consider well the
time of this thy present dis-
tresse, and what a glorious day
that day shall be unto thee,
wherin the virgin *Mary* guided
with a troop of pure virgins,
shall be present to receive such
soules; wherin the *Angels*
shall be thy guides; and the *Saints*
shall

THE CONVERSION

Can, 3,

shall meete thee, saying: Come
away and follow me quickly
my loue, my delight, my dove
for now the wofull winter is
passed, the sharp showres are
ceased, the tempests & whirl
windes are appeased, & now
spring vp sweet fragrant flow
ers in this lande of behest.

This shall be then the delight
and consolation that thy soule
shall receaue before the high
throne of that most blessed tri
nity, before the Angels, but spe
cially by him to whose custody
thou were earst committed,
when these and all the rest shall
declare the soules tribulations
the trauels and persecutions
that thou hast suffered for the
loue of Christ.

A, 6.

Take the heede, that when
the charitable Father shall see,
all the tribulations and persecu
tions that thou hast suffered for the
loue of Christ.

And at last

in

in her behalf, she bring him their garments which she had made: the Apostle being moved there, prayed unto God instantlie for so mercifull a woman, whereby she was restored againe to life.

What a singular comfort shalt thou then perceaine in thy soule, when those blessed spirits shall take thee, and set thee before the diuine consistorie of God, publishing thy deserts, & writing orderly thy almes, thy prayers, thy fasting, the integrity of thy life, thy sustaining of long, thy patience in affliction, and temperance in delights, with all thy other vertues and good deeds whatsoever. What delectation shalt thou the reape of every good action here at thy need? how shall the force and value of vertue be manifested unto thee: Altho' humble obedience

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ence shall triumph with victo-
 ry. Where vertue shall be re-
 warded, and the well disposed
 shall be regarded not spoyling to
 their desert. Be thou this, when
 inward and secret solace shall
 that be vnto thee, when thou
 seeing thy selfe returned in so as-
 sure an harbour, shalt thou be
 garded towards the course of thy
 dangerous navigation passed,
 shalt see the troubles and tor-
 ments where in thou liuedst
 erst, the toyle by the ambushes
 of the enemy, the cruell inarti-
 ons of thine, which now thou
 hast escaped. Where it is where
 resoundeth this song of the Pro-
 phet: Were I to know what the
 Lord was minded to do for me,
 my soule should not haue
 lie in ydetrie infernall
 habitation. But specially when
 thou shalt perceiue how to
 the Lord's service are multi-
 plyed,

ged, how basely so many
 souls descend to hell and dam-
 nation: how anoying hath
 multitude of distractions, God
 would associate thee into the
 fellowship of his chosen peo-
 ple, which shall bee the inheri-
 tance of such as are loved him-
 some, but that which passeth all
 this, is, to see the solennie feasts
 and triumphs which there are
 helde daile by daile, for the wel-
 come of their newe brothers,
 who havinge longer come the
 world, finished and perfoarmed
 the race of their pilgrimage,
 come to receaue the eternitie of
 eternitie. What say shall it be
 to beholde the accomplishment
 of that which hath appertained
 to the setting up and newe
 setting of the wall, as the
 walls of Jerusalem, with what
 happy embracings and con-
 hugs shall they be. In conclusion
 by

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by all the celestiall court, seeing
 them come laden and lugged
 with the spoiles of the vanquish-
 ed foe. Where they shall enter
 with the victorious barons,
 with those worthy women,
 which haue conquered the
 world, together with their brie-
 ffe nature! Here like wise the
 vncorrupt virgins, martyred
 and martyred for their spouse
 sake Christ Iesus, shall enter
 with double triumph: that is,
 with conquest of the flesh and of
 the world; adorned and crow-
 ned with Garlandes, fraught
 with roses & fresh gourd-flow-
 ers, all about their heads.
 In the like manner, the celestiall
 hopefulls, murthering their
 tender yeares with afflictions
 & paine, shall come in to receive
 the hope and guidance of their
 inheritance: Where they shall
 show their friendship with the
 good

min

ministers, recognise their parents, and culling and kissing them affectionately, shall heare the glad tydings to bee made possessor of eternal felicity. How then shal the fruite of vertue taste deliciously, although in times past the roote thereof seemed sowre and unsauery. Swete is the shadowe after none, the fountaine is pleasant to the thirsty & wearied waifaring man: sleepe and rest yeeelde great comfort to him that hath trudged and toiled all day: but far greater contentation peace bringeth to the Saints, after their weary war, security after perils, and perpetual repose after infinit travails.

The boyle of battaile is no to appeased, to be armed it needeth not, neither on the right side, nor on the left. The children of Israhel were armed, when they

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Went to the lande of promise,
 but after they had conquered
 the cuntry; they laid aside their
 weapons, and euery of them
 forgetting quite the feare and
 trouble of warre, they all were
 lodged in the harbour of rest &
 quietnesse, & enjoyed the fruition
 of long desired peace. Where
 may the eyes wearied with
 long watching, receaue their
 quiet sleepes.

Now may the subtil serpent
 attending to entrap vs, come
 out of his ambulche: now may
 the happy *Heron* betake him
 to rest, who made the night &
 day one; in lamenting his de-
 faults and trespasses, encoun-
 tering couragiously the cruell
 conflicts of our ancient ene-
 my: there the horrible armours
 doe neuer sound of that bloody
 beaſt: there is no place for the
 crooked craftie Serpent: there
 the

the benedictious **Basilicke** doth
 not offende the sight, nor his
 hissing is not heard, but the
 breath and sweete sounde that
 distilleth from the loue of the
 holy ghost, here targett sound
 about. **Where** is clearely dis-
 cerned the royal magnificence
 of God himselfe. **This** is the re-
 gion of rest and security, sealed
 above all the elements, where
 the darke cloudes and filthie
 vapours doe not overlapp the
 bright pure airc. **What** hap-
 py things are saide of thee, **O**
Cittie of God: happy are they,
 saith **Job**, which loue thee, &
 enjoy thy peace. **O** my soule,
 extol and magnifie God, who
 hath deliuered **Ierusalem** his
 holy **Cittie**, from troubles and
 vexatiō. **How** blessed should I
 be, if hereafter in the remnant
 of my time, I might see the
 beauty & brightnes of **Ierusalem**,
 whose

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whose gates shall be of saphire,
and of polished Smeralds,
the riuete of lyfe wall shall
be of pearls & precious stone, the
streets shall be of white marble,
interlaced with pure金沙街,
& every place resonate with
allegria, & voices of gratulation.
O mercy, sweet, delectable con-
falle, O high benedicted glory,
O blessed societie, who shall bee
those happy Christians, picked
out to dwell in thee?
It seemeth a hard thing to de-
fire thee, yet no man can live
without this desire. O somes
of the world, O wretched genera-
tion of men, how sensually ab-
sent are your thoughts, for if
this be the blande of foode yet
ought to fede vpon, what o-
ther thing doo you labour for:
whereabout do you goe: what,
will ye lose a benefite so inesti-
mable, rather than ye will tra-
uail a little: If this may be ob-

I am a sinner, and I am
 for ever in your power. I have
 sinned, O God, and cry to all the
 saints and people that may
 be suffered in the world to come
 before me, that tribulations may
 befall me as the people
 that I have sinned have sinned
 with iniquities of all kinds,
 my mind afflicted with
 sorrow and anxiety: let both the
 one and the other consume me
 in grief: let all the creatures of
 the world rise up and compass
 me: let me be the reproach of
 men, the outcast of the world:
 let my life be spent in sorrow and
 distress, and my years finished
 in loud weeping: for in the
 world there is no reckoning, for that
 after I may communicate and
 have my part with the saints
 in Heaven, and may have eter-
 nall rest in the day of tribulation,
 and may ascend to the people

THE CONVERSION

ple which are finished & stop-
ped with that shining glorie.
Come to now (O foolish world-
ling) budge and tolle for high
titles and dignities, erect lodg-
ings and palaces, enlarge the
limits of thy possession, let thy
houses, and if thou wilt, let the
whole world be thy communi-
dement: yet for all this, thou
shalt not be so great as the least
of Gods servants, who recea-
ueth that which the world can
not give him, and yet possesseth
eternitie.

Then with thy riches and
royot shall accompany the rich
glutton in the dampe of eter-
nall damnation: he with poore
Lazarus shall be caried vp with
Angels, and conuayed into *Abrahams* bo-
some,

The



THE ARGUMENT.

CHAP. 5.

THE ARGUMENT.

The Argument.
In the paines of hell, the sinner can have no comfort, for as the lot of the blessed is an vniuersal prosperity, which in it containeth all good things; so the estate of the reprobate is a generall & vniuersal miserie, which comprehendeth all euill in it selfe. For there the senses of the damned sinner shall be tormented particularly, one after another, proportionally to the crimes they haue committed, without all hope of end or release of their grieffe, which shall be eternall, eager, infinite, sharpe, without intermission.

The least parte alas, of these rewards, were enough to stir vp these our earthly and lumpy heartes to doe (if it were possible) much more then that which wee are enjoyned vnto by the commandements

THE CONVERSION

of God. But what if with
this glory exceeding all mea-
sure, wee adioyne in like man-
ner the vnmearurable punish-
ments provided for the wicked,
so that those cannot there be re-
uealed with this saying: what
if I be a castaway, no other in-
conuenience ensueth thereof,
then neuer to see the glorie of
God, and to bee hereafter as
though I neuer were, not know-
ing good nor euill. But they
mike in their reckoning, being
allotted perforce to take one of
these vnequall conditions, that
is, eyther to bee glorified with
Angels, or accursed with iuels
to rule with God eternallie, or
to burn in hel perpetually. The
one of these twaine they must
needs elect for the place of their
perpetuall abode. These be the
two baskets which God fore-
shewed in a figure, to the pro-
phet

phet before the gate of the temple, the one of them filled with delicate and wholesome figges: the other full of such filthy and unsauorie figges; that currie man abhorred to taste or touch them, which signifieth nothing else then the odds and difference of two sortes of people: the one of the chole, to whom God hath bestowed his mercies bountifullly: the other of the abjects, to whome God extendeth the heauie hande of his iustice. And the lot of the first sorte is so excellent flourishing, and that of the others so woofull & wretched, that the greatnes of these two extreames, so much differing betwene themselves, cannot be specified by any wordes. But omitting al other considerations, the state of the happie is an vniuersall felicity, where in al good things are contained:

and

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and contrariwise, the condition of the wicked, is the haven where accrue all unhappines, the nourse of sorrow, and harbour of distresse. All the miseries which are incident to this life, bee miseries in speciall, and therefore doe not torment all our members generally, but one or some of them severallie and a lone. For example hereof, wee see some men grieved in their eyes some in their eares, manie in their stomacks, others in their bellies, and not a feloe at the verie hearte. Yet none of these infirmities doe vere all the senses uniuersally at one instant, but some of them particularlie. Notwithstanding, the smart is oft full sharpe and vehement, & the night ever tedious to him that abideth either of these griefes, be it but the aking of a toe the

OF A SINNER

in the oꝝ gaine. Admitt now,
 that a certaine man should suf-
 fer such an vniuersall punish-
 ment, that no member, sence, or
 joynt, should be free from pecu-
 liar torments, and that at one
 very instant, he must abhor most
 bitter paines in the head, in his
 eyes, in his teeth, eares, no-
 make, liues, heart, and to bee
 most, in all the other members
 and joyntes of his boode, & that
 he lye in this pꝛople rite upon
 a bed, feeling the seuerall griefes
 assigned to euery member,
 What excessive sorrow should
 he suffer, thinkest thou, which
 were tormented in this sort?
 or what thing could be more
 miserable and pittifull to be-
 holde? If thou sawest a dogge
 in that distresse, it would per-
 force moue thee to compassion.
 This deare brother (if any com-
 parison may be vied therein) is
 that,

OF THE CONVERSION

that, which not for the space of
our night, but for ever, is suffer-
ed in the pitte that perpetual-
ly burneth with fire and brim-
stone. For as the ungodlie dog
greuously offend God with all
their senses and members, ma-
king them the instruments to
further their franticke follies &
excesses: so by the ordinance of
God, there they are all tormen-
ted, and every of them abideth
his proper punishment. For
there the incantinent eyes shal
be afflicted and affrighted with
the bright sight of Angels: the
eares with confused cries and
complaints: the nose with the
intolerable stench of that fil-
thie denne: the taste, with ra-
ging thirst and famine: the fee-
ling, and all the bodie besides,
with peareting colde and heate:
the imagination shall bee tor-
mented with the apprehension
of

of present paine: the memorie,
by having still in minde the
pleasures passed: the understan-
ding, with consideration of the
glorious kingdome lost, and
wretched condition that is happe-
ned. The diuine scriptures sig-
nifieth vnto vs this plurality of
paines, where it saith, that in
hell shall be famine, thirst, wee-
ping and gnashing of teeth;
the two edged sword, the spi-
ners & creatures of reuenge,
serpents, wormes, scorpions,
byrles, fowre salages, water
distilled of gall, stormy tem-
pestes, and other such like an-
noyances. Which it fear-
meth and preferreth to our pre-
sence, an euident patterne of
the diuers & dreadfull plagues
practised in hell. Finally, there
shall be inward and outwarde
darkenes, both of the body and
minde, farre more obscure then
those

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those of Egypt, which might be
felt & touched with the hand.
There shall be fire, but not such
as we see commonly, which
smarteth a little, and vanissheth
quickly: but such as is most fit
for that place, that is, which af-
flicteth vehemently, and neuer
ceaseth to torment. If this be
true, how can it bee, that those
which beleeue and confesse the
same, should litle so looke, and
sleep in such securitie? What
danger, what tedious toyle
would not any man gladly un-
dertake, rather then he should
endure one day, yea one houre,
the least of these torments?
Why then to shunne a perpe-
tuitie of calamities so fragill,
do they not imploy themselves
to so easie trauaile as that
which is requisite to the follo-
wing of vertue? This thing
were enough to sequester a

man

his soule from his senses, and
 bringing him to an extacie, that
 liberateth aduisedlie herapp-
 . Yet if among these huge
 waves of miserie, were any
 spe of end or redreffe, it would
 qualifie somewhat their griping
 sorowes: but alas, they finde it
 here farre otherwise, for the
 gates of comfort are closed by
 small signes. In all kinde of bea-
 sties that may happen in this
 life, tetheth alwaies some re-
 lief, wherein the afflicted may
 repose himselfe, as that which
 is administered either by reason
 of time, friends, or companie of
 many which doe participate
 with him in the same mishap, or
 by hope to bee released at last,
 may mitigate their maladie:
 But in this euill onely, the
 avenues of grace are so stopped,
 and the passages of common
 comfort so interrupted, that
 these

psal. 17.

these unhappie creatures can
 finde fauour on no side, neither
 from heauen, neither from the
 earth; neither of the time past
 nor present, nor of that to
 come; nor of sight that can be
 else, but they seeme to be pressed
 and praised of all parties, and
 that all creatures conspire
 against them, whereby at last
 they waite wood & woe with
 themselves. This is the ex-
 treame straightnes, whereof
 the wicked be wasse themselves
 by the Prophet, in this sort:
 The dread of death hath hed-
 ged me in on euerie side, and
 the infernall frighes haue in-
 uironed me round about, in
 such wise, that where on I see
 they prepe: or pise, their obiect
 is alwayes miserie exempted of
 mercie. The Virgines which
 stood prest at the pallace of their
 spouse, were receiued in, as the

Euang.

Evangelist saith, and sodeinly
 the gates were locked. & per
 sonal pinning faste, & inuenge
 all inclosure, & gate of com
 fort which neuer shall bee open
 ed, which is as though he had
 said, closed in the porte of par
 adise, that is the door and batt
 els hope & intercession of grace,
 consolation, and of washing
 my moze. The fire dapes are
 finished, wherein Adam had
 to be gathered, but the sabbath
 could not be found, where
 he must fast alwaies, which
 should not provide for himselfe
 in time. The ydle sluggard
 (saith *Salomon*) fearing the
 cold will not till his ground
 in the winter, wherby he shall
 beg in the Sommer, and no
 thing shall be giuen him, thus
 againe, He that laboureth in
 the Sommer and time of har
 vest, is that sodeinly banished
 then

Math. 15.

31. 1510

these unhappie creatures can
 finde favour in no fide, neither
 from heaven, neither from the
 earth; neither of the time past,
 nor present; nor of that to
 come; nor of ought that can be
 else; but they seeme to be pressed
 and periled of all parties; and
 that all creatures conspire
 against them; whereby at last
 they were wound & loath with
 themselves. This is the ex-
 tremite straightnes, whereby
 the wicked bewaile themselves
 in the Prophet. In this soper:
 The dread of death hath hed-
 ged me in on euery side, and
 the infernall frightes haue in-
 uironed me round about, in
 such wise, that where on fide
 they peep: or pry, their object
 is alwayes miserie exempted of
 mercie. The Virgines which
 stood by at the pallas of their
 spouse, were receiued in, as the

psal. 17.

Gospellist faith, and so doth the
 the gates were locked. Where
 the final pinning faste, & the
 all inclosure, & gate of com-
 but which neuer shall bee open-
 ed, which is as though he had
 been closed in the poore of par-
 don, that is the hope and hath
 of hope & intercession of grace,
 consolation, and of teaching
 any more. The fire dayes are
 finished, wherein Hanna was
 to be gathered, but the sabbath
 should not be found, where
 he must fast alwaies, which
 should not provide for himselfe
 in time. The ydle sluggard
 (saith Solomon) fearing the
 cold will not till his ground
 in the winter, whereby he shall
 beg in the Sommer, and no-
 thing shall be giuen him, thus
 againe, He that laboureth in
 the Sommer and time of har-
 vest, is that doth beare the fruit
 then

Math. 13.

31. 111

THE CONVERSION

21. 131

which betakes him to sleepe, is
the son of perdition. What
greater confusion can there be
then that which hapned to the
riche myser, who might have
purchased his place in heauen
with the crumbs of bread that
fell from his table: by his home
confinnes in deteyning that till,
is now brought to such penury
himselfe, that he craweth, and
shal craue continually one drop
of water: and shall neuer ob-
taine it. In whose heartedoth
not this request of that wretch
moue a remorse. O father *Abraham*, pittie my case, & send
Ezau, that hee may dip the
top of his finger in the water,
and may touch my tongue
therewith, for this fire torments
me out of measure. What
lesse petition could be deman-
ded then this: for he durst not
request one vessel of water, nor
then ther

Luk. 16.

It would be that *Lazarus*
 should loose all his hand, not his
 whole finger (which is to be
 wedged at) but onely the top
 of his finger, and yet it would
 not be granted unto him. By
 which our selfe haue close the
 gates of grace are shutte, and
 how farre the prohibition and
 rule stretcheth, which is pre-
 pared for the ungodly, sith they
 cannot get so small a matter.
 In such sort, that cast they their
 gilly looks which way they
 will, let them extend their
 hand to what place them liste,
 they shall finde no crumme of
 comfort, bee it neuer so small.
 As was one fallen into the sea,
 plunging in the depth of the
 waters, can finde no perfecte
 breathing, and often stretching
 out his arme, catcheth and
 graspeth round about (but all
 in vaine) being now to bee
 euen

THE CONFESSION

even shall be with the guilt: so
 shall it happen to the wicked
 ere, to behold the world be
 without any stability, for how
 long in the manner of such time
 with uncertainties; and as for the
 suffering with misery, without
 trust or stay of any comfort to
 be seen unto. Of all the griefes
 which is suffered in that mis-
 chereous place and harbour of
 aduersitie, this is the greatest
 for all these punishments were
 determinable by any time, how
 though it were a thousand
 yeares, or a hundred thousand
 million of yeares, it were some
 kinde of comfort, for that which
 hath ende, is not altogether to
 be dyspensed; but the paine of
 the wicked shall bee eternall,
 the time of their distress shall
 be equall with the diuine glo-
 rie of God: so long as God shall
 live, so long shall the paine
 be.

NOT A SINNER. THE

When God shall cease to be that
 is, then shall they like wise
 cease to be that they are. And dy-
 ing life, And living and immortal
 death; I know not whether I
 should call this life or death, for
 if thou be life, why dyest thou?
 if thou be death, how dost thou
 endure? I will not therefore
 call thee the one nor the other,
 but that neither the one nor the
 other; containeth ought that
 god is: Life hath his limits, &
 death dureth but for a time,
 which much availeth to the af-
 flicting of sorrows, but in thee
 are neither boundes nor space
 at all. What then art thou? An-
 swerly thou art the paine of life, &
 the plague of death; for thou
 hast the sting and tormente of
 death everlastingly, and of life
 thou hast the perpetuity with-
 out intermission: God humbles
 both life and death of their ha-
 pinesse,

20 THE CONVERSION

pitey, and remitted to this
 that which was left for the per
 petuall punishment of the un
 godly. A cursed confession, A
 bitter pill, bereft us of all
 the benefits and delights that
 floweth from our sweete Saviour
 our Christ, which is the food
 that all wretched sinners feed
 upon. I wish therefore, dear
 brother, that not seldom thou
 wouldest erect thy earthly
 mind to the consideration of
 this eternitie, and as a beast of
 the world wouldest sometimes
 make thy repast thereupon.
 Which that thou mayest per
 forme effectually, prepare be
 fore the eyes of understanding,
 the affliction that a sicke man
 suffereth in one night, especial
 lie if hee bee seased with some
 sharpe inflammation. Mark I pray
 thee, how oft hee turneth and
 walloweth in his bedde beas
 hold

how he can take no kinde of
 rest, how the night seemeth so
 long vnto him, that hee recko-
 neth every houre of the clocke,
 and each houre seemeth a daye
 long. He looketh and longeth for
 the light, which nought or lit-
 tle auailleth to moderate his
 misery. When if this sorrow be
 so greate and insupportable,
 what shall the paine bee of that
 eternall night, which hath no
 morning nor daie of day? A
 profounde darkenes, A night
 perpetuall, A night accursed
 by Gods own mouth, the light
 which was wont to lifte vp it
 selfe in the morning, is not seene
 in the, consider now what a tor-
 ment it is to liue alwaies in such
 a night as this is, not couched
 in a soft bed, as a sick man is,
 but rather in a sodaine flaming
 with fires, what shoulders can
 be able to abide so many heats,
 what

22 THE CONVERSION

What heart will not melt with
sorrow, to continue in such tor-
ment for ever: Which of you
(saith God by the Prophet) can
sustaine that consuming fire,
and live in that excessive
heate? A dreadful threat,
that a man cannot endure possi-
bly to putte the toppe of his fin-
ger upon one glowing coale,
unless a *Pater-noster* is said:
how shall hee abide to broyle
both body and soule in these e-
ternall flames, which are so
fierce and vehement, that com-
paring them to the se which
here we see in this world, some
say more force then fire paynt-
ed on the walles? Is there any
judgement in the earth? have
men understanding? See they
perceave the weight of these
threats and threatenings? Or that
those who are sinners, being
by word to do so they will leave

themselves that it toucheth
some others, & pertaineth not
to them: Wherein they are
much deceived, and sottishlie
leave their foolish fancies, like
it is verified by the eternall
truth, saying, heaven & earth
shall decaie, but my word shal
neuer want his force and vi-
gour.



CHAP. 6.

The Argument.

We have great cause to be the seruants
and affectionate friends of God, as well
for the gifts of nature bestowed vpon vs,
and the infusion of grace which we haue
already, and hereafter hope to receaue, as
also for dread of his wrath. Among which
benefits and graces granted vnto vs, the
Sacraments are most precious. Having
then receaued such and so many benefits
of him, we ought not to shew our selues

74 THE CONVERSION

*Unpleasant, that of his troubles and trials
suffered here on earth, may be for our
school and profit.*

Some man peradventure
will marvelle why I should
accumulate so many reasons to
iustifie this that I haue begun,
and to confirme an approued
verity, and a thing so commen-
dable as is that atchiuing of
vertue, but this discourse is not
addressed to that ende, nor to
extenuate any doubt that may
be in a matter so manifest.

— But for that monstrous is
the mallice of our corrupt mind
and the conflicts verie cruell
which strue to destroy the so-
ueraintie of renowned vertue,
it is requisite that her bul-
warks be of sufficient strength
to beare the brunt and shooke
of all assaults. But for my bet-
ter prooue and progresse of this
matter,

matter, it shall not be amisse to
 adioyne herevnto, how much
 we are bound to the seruice of
 God, not onely for hope of the
 hire which wee expect at his
 handes, nor for dread of his
 iustice, but cheefly for those
 good things which by him wee
 presently enjoy. For if all crea-
 tures imbrase their benefac-
 tors, and brute beastes ac-
 knowledge them by whome
 they haue bene releued: yea, if
 the law of thanksgiuing be of
 such force, that the fierce Ty-
 gres, Lions, & Serpents, yelde
 to her segnilitie, and haue un-
 der her loze, how shall I escape
 to be accounted more cruel then
 those beastes, if I shoulde not
 loue and magnifie him, who
 hath bene so beneficiall vnto
 me? what is there either in me
 or without me, which is not is-
 sued from the bounty of God?

76 THE CONVERSION

Thou Lord hast created my
 soule to thine own image and
 similitude, thou hast disposed
 the organes of my body, and
 beautified it with such feature
 and varietie of members and
 senses, that regarding well the
 curious cunning of the worke,
 appeareth that it can bee
 wrought by no other artificer
 then thy selfe. Thou hast and
 dost ordaine daily all thinges
 necessarie for the preservation
 of this thy worke, thy prou-
 dence is my guide, thy hande
 doth sustaine me, thy creatures
 serue me, thy medicines heale
 me, thy food doth nourish me,
 thy Angels guard & keepe mee,
 thy wisdom instructeth mee,
 thy mercie prouideth for mee,
 and thy patience supporteth
 mee: finally, all that I haue, at
 thy gods, thy grace, and thy
 mercie.

For who giueth mee my essence, to be that I am, but thou that art the fountaine of all essence and being.

By whose benefite do I liue, if not by thine, which giuest light and life to all them that breath: who giueth mee iudgement and vnderstanding, if not thou which art the lampe of eternall light: Therefore, what should a man doe for such a one who hath him so much his benefactor? Why should he not serue him with all his forces both of body & minde, who hath made him al, and both preserve him all, both body and soule, & by whose direction he is gouerned altogether: Therefore if we be so much bound vnto him for his benefits giuen vs by nature, how can we gratifie him sufficiently for these his giftes of grace: How canst thou con-

74 THE CONVERSION

teruall his curtesie, who amongst so many sorts of people & nations of Infidels, hath singled thee out for himselfe, hath created thee a Christian, and hath washed thee with the water that distilled from his precious side, and there hath adopted thee for his son, & hath invested thee with all habites and ornaments that are requisite for that dignity? But after, when againe thou were fallen from this preheminance, who can declare how patiently hee did holde thee up, when thou sinnedst: with what eyes did he behold thee, when thou madest no reckoning of him, how carefully did hee guard thee, when thou didest procrastinate thy returne vnto him? with how many holy instincts did he stir thee, with how many harolds did he summon thee to come, that at the

the last, forsaking the former
 follies, thou best to to his ho-
 ly will and bent: *psalms 138*
 But what shall I say of that
 supernall grace, of that most
 excellent benefit of our redemp-
 tion? O Lorde the heavens
 blisse and extoll thee, & the
 angels singe prayses of thy
 marvellous workes: *psalms 113*
 What haddest thou of our auaile
 to how could our annoy be pre-
 iudiciall vnto thee? If I offend
 (saith Iob) what hurt is it vnto
 him? and if thinke iniquities ad-
 vantage, what harme taketh
 he hereby? and if thou doo
 wel, what is he the better
 therefore? But what cometh
 of this, what reward can he reape
 at thy hands, who is God om-
 nipotent, so rich and so free, and
 far from all want and want,
 that **G O D** (I say) whose
 wealth, whose poore whose
 wife,

10 THE CONVERSION

wisdomer can be neither augmented nor diminished: who neither before the constitution of the world, nor after he had made all things, is one lot more or lesse then he was before: nor if all the Angels and all mankinde should be saved, & should praise him perpetually, is any whit the worthier: nor if they all were damned and did blaspheme him, is lesse glorious at all. This is so great a Lord, not to be seen nor dyed by any straightgate, but of mere grace and bounty, whilst our acts of hostility were yet in fresh memory, was content to encline the heavens of his royall maiestie, and to descend into this vale of calamities, to cloath him with the vesture of our mortallitie, to charge himselfe with the deepe debt of all our sinnes, & for satisfaction thereof

of

MOOFE A SINNER IT

of, to endure such torments as
were neuer suffered in this
world. For my sake, O Lord,
thou wast borne in a stall: for
me thou wast laide in a man-
ger: for me thou wast circumci-
sed the right day: for mee thou
wast conbaied into egypt: for
me (to conclude) thou wast per-
secuted and tormoiled with a
number of infamies: for mee
thou watchest: for me thou tra-
uelled: for me thou sweatst: for
me thou diddest wepe: for me
thou hast practised all those cru-
elities which my enormous crimes
haue deserued, thou being inno-
cent and guiltlesse. Finally, for
me thou wast apprehended as
a malefactor, abandoned of thy
friends, sold, deuoted, persecuted
before the tribunall seate of
those iudges, where thou wast
accused, buffeted, defamed,
whipped, spitted at, scratched,

THE CONVERSION

condemned, crucified, blasphemed, pierced with a spear, dead & buried. Therefore, with what desert of mine can I acquit myself? I will not say of all these courtesies, but of the least drop of blood shed out of thy holy side for me wretched wretch. How is it possible that I should love him sufficiently, who so hath loved me, so hath created me; so hath redeemed me; and hath bought me so dearly? If I be lifted up from the earth (saye the one to another) all thing shall be drawn after mee. What with what chaunces, with what violence? All thing shall be drawn after the force of love; and with the bonds of his benefits. With the rope of a ladder (saith he: xlviii) I will draw them up to me, & with the snare of love. Therefore who will not be lifted up with this draught: who

will not suffer himfelfe to bee
 catcht and caried with fuch
 chaines: If one little droppe of
 water falling continually vpon
 on a ftone, will pearce & breake
 it at the laft, how fhall not the
 bonds of fo many benefites bee
 pough to rent my ftoney heart
 a funder: And if the very earth
 wrought in the feruent heate,
 is fometimes converted into
 fire, how fhall my heart bee free
 from burning, being fo befet
 with the glowing roles of fuch
 unmeafurable love: if it bee fo
 dangerous an offence not to per-
 this worde, what fhall it be to
 offend him, to defpife him, and
 to tranfgrefle his commande-
 ments? How canft thou haue a
 ny heart or hande to offend
 thofe handes which haue being
 fo bountifull vnto thee, which
 for thee were fpread vpon the
 crolle? When that lasciuious
 woman

84 THE CONVERSION

Iudman besought the Patri-
 arke *Ioseph*, that he would be-
 tray his maister, the holy man
 repelled her with this saying,
 Beholde, *O* wretched woman,
 what trust my Lorde hath re-
 posed in me, to put all that he
 hath into my handes, except
 thee his wife, therefore with
 what face can I commit this
 vilany against my Soueraigne
 Which is as if he had saide, If
 my Lord hath bene so friendly
 affectioned towards me, if hee
 hath committed all that hee
 hath to my custodie, if in such
 wise he hath fancied & honou-
 red me, that in me onely it res-
 teth to dispose of his affaires:
 how may I, being tyed with
 the bonds of so many benefits,
 haue any hands at all to offend
 a Lorde so liberall? And it doth
 not content him to say, It is no
 reason to offende him: but, how
 can

can I offend him? for the great-
ness of good turnes, doe not one-
ly reſtraine the will, but in a
manner all power and poſſibi-
lity to annoy the benefactor.
And it bindeth faſt both the
hands and the feete of a man,
that hee cannot ſtrive againſt
it.

Wherefore if theſe kinde of
ceremonies, as to bee gratefull
for good turnes be of ſo greates
force, what ſhall wee thinke of
the benefits of God? that man
committed to *Joſeph* ſidelitie al
his buſines, and God hath put
into thy hands all that he hath.
Conſider then how much gods
treasures are more worthe
then any that *Pharaoh* did poſ-
ſeſſe, for that ſo much more is
this which thou enjoyeſt, then
was that which *Joſeph* did re-
ceave. But tell me what thinge
hath God, which he hath not
giuen

given into thy hands: heaven,
 earth, the sunne, the moone, the
 starres, the sea, birdes, fishes,
 trees, beasts, and finally al that
 is contained vnder the golden
 globe, he hath bestowed vpon
 thee: and yet not that onely
 which is here belowe in earth,
 but likewise all that is in the
 Heavens above; which is the
 glory, the riches, the delights
 of Angels and Saintes, which
 are there praying busily for thy
 commodity: All things (saith
 the Apostle) are yours, whether
 it be Paul, or Apolla, or Peter,
 be it the worlde, be it life, be it
 death, be it the time present, or
 that to come; all is yours, for
 that al serueth for your behoofe
 and yet not that alone which
 is above the heavens; but the
 Word of heauen himselfe, hath
 giuen vs his onely sonne, after
 sundry sorts, sometime as a pa-

Paul.

trou-

you, sometimes as a defender,
sometimes as a haunter, some-
times for a teacher, sometime
for a physician, sometime for a
rewarder sometime for a conserva-
tion, sometime for a remedie,
and for each other our neede.

The Father hath giuen vs
his sonne, the sonne hath meri-
ted for vs the holy Ghoste, the
holy Ghoste working saith in
vs, hath made vs acceptable to
God the Father himselfe, from
whome floweth out the stream of
salfe licite. Therefore, if the
Father (as the Apostle sayeth)
hath giuen vs his onely sonne,
which was the greatest gift he
could bestow on vs, how will
he not deliuer vnto vs with
him all other things: what for-
euer. Therefore if it be true, that
God hath giuen vnto thee all
that he hath, if he hath wrapt
thee fast with obligation of so
manie

18 THE CONVERSION

many benefits: how is it possible that thou shouldest molest so gréene so liberall and bountifull a benefactour? If it be a gréuous crime, not to be thankful for so good turnes: what shall it be to adioyne to ingratitude, the contempt and offence of the benefactour? If that yong man found himselfe in such bondage, and so impotent to annoy him who had committed to his fidelity the charge of his house: what hearte or courage canst thou haue to offend him, which for thy behoufe hath created both heauen & earth? O more ungratefull then the very beast, O more cruel then the Tigres, O more insensible then the senselesse creatures, not to consider so gréate a fall: what beast, what a pony, what a Tiger, did euer hurt the man that did them good.

Saint

Saint Ambrose writeth,
 that a dog all one night howled
 & bewailed his maister, which
 had slaine by his enemy: wher
 after repairing many the next
 morning, to view the dead
 corpses, amongst whome the
 murtherer also made his appe-
 are, whome so soone as the
 dog beheld, furiously ran vpon
 him, in such wise, that the male
 factor was detected thereby.
 Therefore if a dog for a peece
 of bread did shewe such loyall
 due to his maister: how canst
 thou become so ungratefull, to
 suffer thy selfe in the law of rea-
 son and humanitie, to be inferi-
 our to a dog? If that beast was
 wrothe against him that had
 slaine his maister: what wilt
 not thou be wroth against them
 that haue killed thy Lorde and
 Soueraigne? and who ar those
 that haue killed him, but onely
 thy

30 THE CONVERSION

thy offences? these are enē they
that tolke him that bound him,
that shippen him, that naped
him to the Crosse. For all the
torments had not bene suffici-
ent for this exploit, had they
not bin assisted by thine offen-
ces. Wherefore then dost thou
not waite stood against these se-
cruel murderers which have be-
trayed thy Lord of his life.

Wherefore, seeing him dead
in thy sight, both not thy affec-
tion increase towards him, and
thy wrath towards sin, which
hath killed him, knowing that
whatsoever in this worlde hee
hath said, done, or suffered, was
to imprint such a hatred in our
hearts against sinne, that wee
should detest it utterly. Hee slay
sinne hee dyed himselfe; and to
binde it hande and fete, hath
suffered himselfe to be bounde
upon the crosse.

Why

Why then wilt thou make
 frustrate al the labours & paines
 of Christ: Wilt thou run head-
 long into the thraldome and
 bondage from whence Christe
 hath delivered thee with the
 ranome of his precious blood:
 why dost thou not tremble &
 shiner at the onely name and
 sounde of sinne, now that thou
 hast seene the extremities that
 Christ vsed in the removing
 thereof? what coulde God doe
 more to restraine vs from sin,
 then to set himselfe before vs
 bowed pitifully vpon a Crosse?
 who durst displease God, if hee
 saw heauen and earth open
 before him: yet much more
 it is to see GOD stretched
 vpon a Crosse, then all this.
 Wherefore whosoener is not
 stirred with this motive, there
 is nothing in the waide world,
 wherby hee maye bee better
 reduced

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reduced from the fond and pe-
rilous journey where he is
entred.



CHAP. 7.

The Argument.

God doth not suffer those to want any
thing necessarie to this world, which bee
righteous, and doe keepe his commande-
ments, but doth comfort them with his
graces and gifts infinitely, as well tempo-
rall as spirituall, present, as those to come
Whereof the ungodly haue exceeding
great scarcitie, for that noble vertue is
vermore associated with all good things,
and contrariwise, vice with much misery
and miseries.

But peradventure thou wilt
say, that all these things be
fore treated of, are right ill, as
well the good things as the e-

vil

will, yet desirest to see some present
motiue, which should serue
to eleuate thy heart, sithe the
things objected to our daylie
view, do moue vs more forcibly.
Of these things, also wee
will giue thee thy glut, & thou
shalt haue thy satisfie of that
thou desirest. For admitte our
Lord had kept the best wine &
meate till the ende of the ban-
ket, yet for all this, hee will not
that his seruants should faunte
with famine by the way: for he
knoweth very wel, if they should
be so scanted, they cannot con-
tinue in their iourney. Where-
fore hee saide vnto *Abraham*,
feare not, *O Abraham*, for I
am thy defendour, and thy re-
warde shall be greate. By these
words two things are promi-
sed, one in this present life (as
hee was his defendour in all
things pertayning therevnto)
the

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the other in the life to come
which is the good don referred
for him. But hold what the
first promise is; and how many
sweet solaces it containeth, no
man knoweth, but he that hath
read the Scriptures diligently,
which inculbeth and repeateth
nothing more then the singu-
lar prerogatives which our
Lord hath promised to his ser-
vants in this life. Reade the ho-
ly Psalm of the Prophet, *Do-
minus regit me*: Reade, *Qui ha-
bitat in adiutorio*: Regarde with
thy understanding, *Deus adiutor
domini fortitudo mea*: reade the
benedictions and the curses of
Deuteronomium: Finallie;
reade the new and olde Testa-
mente, and thou shalt see ap-
parentlie, what fauour and
friendshipp is promised to
the iust and righteous in this
life. Heare the virdit of Sala-

Sal. 25.

Sal. 91.

Sal. 18.

in his Proverbs vpon
his matter. Blessed is the
man that hath found wisdom
for it shall be more to possesse
than al the heaps of
golde and siluer, bee it neuer
so fine and precious: it is of
greater price then al the riches
of the world: & al that can
be wished for, and desired in
the heart of man is nothing
comparable thereto. The
length of his dayes are in his
right hand, and in his left, are
riches and glorie: his waies
are faire, & his pathes peacea-
ble, to al them that obaine
it, and to euery one that with
perseuerance shall enioy it, shall
be happy. Mark then, my son,
the constitutions and coun-
sailes of God, for this shall be
thy life & life to thy soule, this
shalt thou take thy iourney
vpon of care, and thy feet shall
not

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not felle thee: if thou sleepe, thou
 shalt not be affrighted: and if
 thou betake thee to reſt, thou
 ſhalt have a quiet reſt. *Ecclij*
 (deare brother) is the ſolace &
 quietneſſe that the righteous
 have in their waies but conſider
 how much the waies of the wi-
 ked differeth from this by the
 ſentence of the Scripture: but
 happines, and luckes chance
 is ever in their way, neyther
 know they what it is to treade
 the ſteppes of peace and tran-
 quillity. And againe, *Ecclij*
 ſhoweth that the pathes of the in-
 juſt is full of lets & obſtacles,
 and at the ende of their iour-
 ney for an harbour, is addreſ-
 ſed for them, hell, darknes &
 paine. *Job* ſeeme now
 god ſent them to diſturb from
 the way of God, to follow the
 way of the world, being ſo con-
 trary each to other, not onely

in the ende, but also in the mid-
 way, and at every step: Will it be
 then is the greater inconueni-
 ence, to endemour through one
 torment, to get another tor-
 ment, or else with one repose to
 attaine an other repose? But
 that thou mayest discerne more
 dearly the manifold benefits
 which presently doe accompa-
 ny this good thing, be attentive
 to the promise that God him-
 self made to the Prophet Esay;
 to the effect that of his comman-
 dements; in these words, accord-
 ing to the intent of diuers In-
 terpreters: When thou shalt
 be (saith he) rich and rich, as I
 haue willed thee to be, thou shalt
 see come upon thee the day
 of bright day: that is the light
 of iustice; which shall cast out
 all darkness, quickly the day
 of brightness of thy cerebels: & be-
 lieue, and thou shalt know
 true

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true health, and the equitie of
 thy well-doings shall stande be-
 fore thee as a burning lampe;
 and the glorie of our Lord shall
 enuiron thee on every side,
 that thou mayest be honoured
 in the sight of God and men.
 Then shalt thou call upon the
 name of our Lorde; & he will
 heare thee; because thou lo-
 uedst him, and shalt say vnto
 thee, beholde me heere prest
 to accomplish what soeuer
 thou canst aske. When in the
 worst & deepe darkenes of the
 tribulation and tristesse of this
 life, the comfortable beames of
 diuine fauour shall shine vpon
 thee, and thy tribulation shall be
 as the shadow of the day; say
 that the Lord hath adopted
 thee, and that he hath forgiven
 thy transgressions passed, and
 accumulated vnto thee, for mer-
 cy sake, presenting thee as to the

I will assure peace, and bring
 tranquillity. And in the time of
 scarcitie and famine, bee shall
 feede thee full, and shall supply
 thy wants abundantly, & thy
 house shall bee delivered from
 feath; & from the flames of ee
 ternall fire; and thou shalt bee
 like unto a myss garden, & as
 a fontaine which runneth un-
 cessantly; and in thee, that shall
 be accomplished, which many
 prayes hath desired for thy
 the ende thou mayest stand up
 upon a sure foundation, & stand up
 peration to generation, and if
 thou shalt endeavour to celebrate
 my festival dayes; & not contri-
 bute to my foolish delights; &
 how in perfecting thy will here
 for ever; observing carefully
 my will; & beholding my power
 age: then will I create thee a
 land, and will give thee such so-
 laces, as shall farre surpass all

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spiratures of the world. And I
 will retain thee above the high-
 est towers of the earth; to a
 most blessed state of life, where
 thou shalt neither sorrow nor be-
 come weary; nature cannot be tired
 out. And after all this, I
 will inherit all that I promise
 to Jacob thy father, which
 is the benediction of glory, be-
 cause the mouth of God hath
 spoken it. These are the re-
 wards which God promises
 to his servants; of which,
 although some are yet to come,
 notwithstanding many of them
 pertain to this present life. As
 is that light and heavenly
 brightness, that abounding of
 all things, that will comfort us
 every day, that will be our assistance in
 all positions and demands, that
 peace & security of conscience,
 that daily providence and pro-
 tection,

fection, that flourishing garden:
(which is the seeking and get-
ting of grace,) the foun-
taine which floweth continu-
ly, which is the great plenty of
all things, those supernall ioyes
which exceede the capacite of
man, that lifting up of the spi-
rite which cannot bee augmen-
ted by assistance of humane
natures.

These fauours and prerogati-
ues promised by God, are all
the workes of his mercede, the in-
fluence of his grace, the testi-
monies of his love, the effect of
the fatherly providence, he ex-
tendeth to his seruants. All port
euery one of these I coulde say
much more then the benefit of
this plume, will permit, for
that euery of them is a whole
a generall treasure. All therefore,
the full ioye of all these
good things, both in this life, and

of the
blessed
life

In the world to come, to set out the
 bright happy blessed condition
 234 which men will make by
 obeying to submit the will parts
 and the other, now that these
 are so favoured from heaven, &
 those in this world, and perhap
 re, for it is not without doubt
 by all things before treated of,
 and now to right the estate and
 condition both of the just & un
 just, that it may be that the lot
 of the righteous is in the favour
 of God, but that of the ungod
 ly in bitter displeasure, these are his
 friends, the other his professed
 enemies, for as the latter shall be
 their blood in vaine, these
 participate in delight with an
 gels, those with inferiours, where
 these are free from any kind of
 curse of the law, those other
 the curse shall be of them
 shall be in vaine, those other
 in delight shall be the just and

e.
 of the
 and
 the evil

testimonie of a false conscience,
delighteth these; and to the o-
ther minded, resorteth alwaies
the guilt of their filthy facts:
these with a resolute minde, a-
bide the hant of tribulation in
their accustomed place, those o-
ther, as light chaffe are repelled
by the winde: these depend up-
on the anchor of hope, those o-
ther, haue no stay to leane vnto
being objected to euery change
of fickle fortune: the prayers of
these are exceptable to the eares
of the Lord, the other petitions
are odious and execrable. The
death of these is quiet and glo-
rious with diuine honour, and
that of the others troublesome,
defamed, fraught with a thou-
sand fencres. Finally, these liue
as children vnder the guard of
government of God, they sleepe
securely vnder the winges and
shadow of his providence: but

the others excluded from this
 diuine protection, wander to &
 fro, as scattered beasts without
 head or guide, thrust out to ap-
 parant perils and alarms of
 fortune. When if such and so ex-
 cellent perfections doe accom-
 panie virtue; what restraint
 can there be, why thou should-
 est not embrace so soueraigne a
 thing: what canst thou allege
 for thy excuse herein. To wran-
 gle and say, this is not true, can
 not extenuate thy guilt; seeing
 thou seest how it is founded up-
 on the infallible word of God,
 & testimonies of the scripture.
 To say these perfections are of
 small price, availeth not, for
 that (as I haue before mentio-
 ned) they exceede all that mans
 heart can wish for. To allege
 that thou art thine owne ene-
 mie herein, and that thou dost
 not desire these good things, is
 most

most untrue: for a man is by nature a friend to himselfe, & he maine will hath felicitie for his subiect, which is the ende of his desires. **Thy** affirme that thou hast no sense nor taste here of, sufficeth not to acquite thy crime, considering thou believest them to be true; although thou canst not taste them. **Dis**gustall for be trauersed there of thy taste herein, but not of thy faith: and faith is a testimonie more sure, more secure, & more doubtles, then all other experiences, witnessees, and warrants of the worlde. **Wh**erefore then dost thou not preferre this testimonie before all the other allegations? **Wh**y dost thou not attribute more to faith, then to thine owne sottish seeming and iudgement? **W**hat thou wouldest determinately commit thy selfe into the hands and armes

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of God, and trust to him onely,
how suddainely thoudest thou
perceave in thy selfe the accom-
plishment of these prophetes,
thoudest thou see the greatnes
of these treasures, thoudest thou
how senses & blinde all world-
lings are, which do neither see
nor fancie this felicitie, & thou-
dest thou with howe iust reason
God commaunded vs this kinde
of life, saying: Come vnto mee
all ye that are laden & wea-
rie, and I wil ease your greefe;
Receave my yoke vpon you,
and then ye shall finde com-
fort in your soules, for it is ful-
sweete and delectable. God is
no deceauer, his promises are
neither false nor fraudulent.
Which sith it is so indeede, why
doest thou flee oz fainte? Why
doest thou abandon peace & plea-
sure? Wherefore despisest thou
the allurementes and sweete
sounds

foundes of the Passour? How
 hardst thou to chase vertue
 from thee, hauing such a gallant
 superscription, as beare thou
 selfe graven by the hande of
 God. It was much lesse then
 this, that the Queene of Saba
 had heard of Salomon, and yet she
 came from the uttermost parts
 of the earth to trie whether
 those things were true which
 were reported vnto her. Whether
 soe then, hearing such & so cer-
 taine tydings of vertue, doe
 thou not betake thee to a little
 fruell: If thou wilt be assured
 hereof, graunte thy selfe vnto
 the word of God, and confident-
 ly committe thy selfe into his
 handes, loose thy selfe from the
 bonds which hath wrapt and
 bounde thee, without shalt see that
 the name of vertue is losse thou
 Gods promise, which thou hast
 set, nothing will as thou wilt

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Two have said is nothing, in
comparison of that she is in her
proper effect.



CHAP. VIII.

The Argument.

A personer in sinne, with a thousand
delights, shall delibe, intending to amend
his life hereafter, he shall be so much
marvellously, for by this means he shall
deth and buriesh himselfe in the durie
dunghill of vice, and waxeth dayly more
grate therunto, in such wise, that iniqui-
tie taking deepe root in the corruption of
his heart, he will continually, be more
and more, so that he shall be
more and more, so that he shall be

Notwithstanding all these
assertions whereby the re-
dition of persons is justified, yet
secretly the wicked will never
want their wonted excuses &
delights: for as it is written, He
that

that toll shake of his friend,
 urcheth for a caple of quattel,
 but in so doing, hee meriteth a
 glorious reprehension & con-
 demnation. Let some there bee
 which with one onely worde
 will easily reply to all this, say-
 ing, It sufficeth them to amend
 hereafter, and then to reduce
 the course of their life to a bet-
 ter order: foolishly saying to
 themselves, that it is too hard a
 matter presently for them so to
 doe, and that in time to come,
 they may attempt & achieve
 this thing with more facilitie:
 which is one of the grossest re-
 sources wherewith a man may
 delude himselfe. For if thou
 mindedst so long to proceede and
 perseuere in that perillous path
 wherein thou art entred, till
 augmenting the heape of
 thine iniquities, how canst thou
 so easily hereafter forsake it at
 thy

thy pleasure, thy naughty con-
ditions being growne by conti-
nual custome into an habitt
for then, if thou continue long
in euill custome, shall be more
fortified and confirmed, and in-
creased, and be corrupted the more
and the deuill shall preuaile and
haue more power vpon thee,
and shalt bee still farther from
the fauour of God, and conse-
quently more blinde, more ex-
cised & plunged deeper in the
stinking puddle of iniquitie.
Then how can it be more easy
for thee to perseuere this busi-
ness, being wretched with these
new difficulties, by reason of
thy perseuerance in sinne. If e-
uery time that thou dost of-
fend, thou leauest behind thee
a dayes iourney of thy voyage
towards vertue: how canst
thou more easily frame thy
selfe therunto hereafter, hauing
let

It slip so many daies iourney,
 as thou hast committed offend-
 ing? It may well appeare, that
 by this answer thou art instruct-
 ed by the father of lies & false-
 hood, that after thou hast so long
 hunted thy selfe to vice & folly,
 and hast runne a race so farre
 from the trade of vertue, shall
 then be most easie for thee to at-
 taine therevnto. But among
 these things, what shall I say
 of the great power of custome,
 & of the force shee hath to binde
 & wrap thee fast in wickednes?
 For true it is, that as they
 which fasten anayle in any
 thing, with onery stroke they
 drive it further in, and yet with
 other strokes further, and so the
 more still they strike, the more
 they fasten it, and wareth ther-
 by the more harde to pul out a-
 gaine: In like manner, by each
 small fact we commit, vice, as it
 were

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were with a beetle, is more
deeply rammed into our mind
where it is fixed so fast, that
there can very hardly be found
any force able to remove it.
Wherby we see not seldom,
that the age of those who
in their flourishing years were
wholly given to carnallitie, is
often subject to the dissolute
manners of their youth, yea al-
though they then abhorre them,
and nature thereof disclaimeth
utterly: which onely cometh
to passe through the tyranny of
evil custom.

For it is affirmed by *Iob* that
the bones of the wicked, shall
be full of those vices that they
used in their youth, which
shall accompany them in their
graues: In such sorte, that vice
hath no other ende then death,
which is the dissolution and
extinguishment of all mortall
things,

things, which onely sufficeth to
possesse and cure it. And the
milde heresof, is custome confir-
med, which now is growne to
nature. For vicious appetites,
taking such roote in the bones &
ioints of the soule, is euen
like vnto a toynnt ague, which
having settled it selfe in the fir-
mities of a man, is become in-
curable. The very same thinge
is the word by our Saviour in
the resurrection of Lazarus,
which had ben dead now foure
daies, whom God called againe
to life with such vehement
shakes and cries: notwithstanding
he raised many from death
before, with such facilitie, there-
by to make it knowne vnto vs,
what a wonder it was that
God raised him againe, who
fourte dayes had bene dead and
buried.

This long sinne, is espied to
be

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De in sin. For (as *Sainte Catharine* saith in *her* *opportunity* this place) of these foure daies, the first is the delight we haue in sinne: the second is, the consent of minde: the third, the accomplishment & indurde: the fourth, the perseverance in sinne: and hee that is come to this point, is *Lazarus* lying dead foure daies, who cannot bee receaued but with the loud lamentations & teares of our *Sauour*. *Alas* peraduenture this come vnto thee (which very selborne happneth to any) tell me what law canst thou alledge for thy lewdnesse, that God before all worldes hauing loved & created thee, to inuest thee with the glory of eternal felicity, will not spend one day in the seruice of him, who hath by thy benefactour & friend so long, in this short & byckle life that thou enioyest.



CHAP. IX.

The Argument.

It is not to be deferred to
the day of life for then God shall
gather them to himself as he will. For he
that hath had a good life, hath commonly
a worse death: and so finally a righte-
ous recompence for his vniuersall deserts.

By it some there be so blinde
Dismaieles, that it affecteth
them not to haue sinned at their
life pasted, but they resolve with
themselues wilfully to walke to
hell, until they sensibly see
themselues cited with the ve-
ry common of death. O how
all time, full of perplexitie, what
hindereth them with this price to
purchase the Kingdome of hea-
ven, and to get the societie and
seat in glory.

For the
one of
the
the
the

LII. THE CONCLUSION

State of Angels. Dost thou not
 see, that what for ever is bound
 this time, is necessity, and not
 will: is forced, & not free: is con-
 straint, & not consent: is feare, &
 not friendship: yet it is lone,
 which shunneth naturally his
 owne annoy? Dost thou not
 perceive, that these things are
 meare opposite to the rule of e-
 quitie, that thou having dedica-
 ted the whole tearme of thy life
 to deuotion of the Diuall, wilt
 in the end require to be rewar-
 ded of God? Dost thou not be-
 hold herein, even that which
 the fine foolish Virgins did pre-
 pare, whereof the Euangelist
 sheweth, That they were ma-
 king them readie, when they
 should haue giuen up their ac-
 counts: Therefore, how canst
 thou expect any better success,
 then thou art, & am punished by
 this example, continuing in the
 selfe

For the
 sake of
 God, but
 the loue.

the same carefulness God is
 nightie, and can mispasse upon
 in true repentance when he list,
 but howe often it happeneth
 in this house, & howe fewe they
 which then repent heartily,
 as the *S. Augustine*, *S. Ambrose*,
S. Gregorie, &c. and thou
 shalt see how precisely and scrupulously
 they speake in this
 matter, and thou shalt wel per-
 ceive what a madnes it is, to
 constantly to committe thy
 life to the mercie of a galle,
 wherunto so many skillfull per-
 sons do passe, with such greates
 horror and feare. To die wel,
 is a knowledge which ought to
 be learned al the life before, for
 in the houre of death, the offen-
 der is troubled with so many
 doubts and greates, that he hath
 no leisure to learne to die well.
 It is a general rule, that as the
 will of a vertue man, such is his
 death

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The death
of the wick
ed is com-
formable
to their life

death. Which by itselfe doth
showe that the life he mischance
the death is miserable; excepte
God for some speciall purpose
doth dispose it otherwise. For he
be not any woods; but the apple
tree say vnto a. The end of the
wicked shall be like unto their
deeds. For speaking generally
neither doe men looke for a good
end of wicked beginnings; nor
they attempt; euen as vnto
the deiection of the world. Whiles
any man shall not spare any
thing; repeated in oft sayings
that seede a man soweth; such
croppes shall he gather; and that
in the extremities of death; the
wicked shall reape the fruites of
of their traynell; and that God
will repay a for many more; as
for a good to his friends; and that
the death of enemies shall be
comformable to the life he hath
led; and that the iustice of the
righteous

Wicked man, shall be vpon
his head, & the curse of the bi-
goly vpon his head, like tosse
with a thousand such like sen-
tences. If all the diuine Scrip-
tures might bee potoyed out, to
se what woulde issue thereof,
since any thinge woulde ap-
peare more often to our viewe
then this.

Wherefore if thy woikes be
wicked, and thy life likewise,
what other thing can we pro-
nounce thereof, but that the
ende will succede as the begin-
ning and riddle hath bene?
What thing else shal we think
hym to gather in the other life,
but corruption, wch in this life
hath sowne nothing else but cor-
ruption? For aduenture his con-
science saith, we may gather
rotes of thornes, signes of fustia-
bushes, &c. If the house of the
wicked, as Solomon saith, decli-
neth to

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towarde death; and his foute
path leaueth directly to hell,
what other porte can be expect-
ed after this navigation, but
even such an end as where the
wall or tree shall fall, which bene-
teth to one side, but in that part
whither it boweth most. For be-
twixt life, whose doings, whose
thoughts hath bene their one-
ly regard to hell, (for that they
have all deserved it) where shall
he settle himselfe after all this,
but can there right? where shall
he have his habitation, if not in
outward darkness, which al-
way walked in inward dark-
ness, how inconstant then bring-
ing passe, that to the end of his
scurry he should arrive. In be-
ween which, hath alwayes pur-
sued the beast of the belly with
dragge to hell.



CHAP. X.

The Argument.

We ought not to abuse the mercy of God, persevering in sin, vpon confidence therof. For if Gods mercie can suffer so many infidels in the world, and in the Church so many wicked Christians, &c. that al those should be cast away quite. he wil also suffer that every one which still remaineth in sinne, shall persish eternally.

AND if on the other side thou say, that great is the mercie of God, which doth enbolden thee in such sorte, that continuing in thy naughty life, art yet assured of thy saluati-
on. But tell me, how canst thou offer greater iniury to the mercie of God, then of his beneuolence to take occasion to displease him: Who taught thee to
F argue

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argue in this sort, that because
God is good and gracious, thou
shouldest haue leane to be un-
gracious, and to come to hea-
uen thereby? The holie Ghoste
never taught thee this kinde of
reasoning, but rather in this
fashion. That GOD being so
good, ought to be honoured, o-
beyed, and embraced, aboue all
other thinges: wherefore sith
God is pittifull, it is good rea-
son, that in him I should repose
my whole trust and confidence,
that he will pardon my trespass-
es, be they neuer so hairons, so
that I detest them vtterly, tur-
ning my selfe vnto him with a
sincere heart. But proceeding al-
waies in sinne, beleeue it well,
he will not abeare it, yea, hee
will condemne thee and hate
thee the more, whome he suffer-
eth so long. Thou canst not
gaine-say me, that of an hun-
dred

meth parts of the worlde, there
is scarce one repleated with
Christians, and that of ninetie
and nine which abide in the
worlde, none are saued. For as
in the time of that greate flood,
none was saued out of the Arke
of *Noe*, nor out of the house of
Rahab, none escaped of those
which dwelt in *Iericho*: so none
can be saued out of the house of
God, which is his church, euen
that which wee call Christiani-
tie. Beholde in what pickle &
perplexitie it standeth in these
dayes, and thou shalt finde for
certaine, that in this whole mis-
tical bodie from toppe to toe, is
scarce any thing entire & sound.
Set a part some principall Cit-
ie, where Discipline taketh
place, and range abroad thogh
all towne and other places,
where (as I saide) is no talke of
Discipline, and thou shalt finde

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much people, of whome may be
 verified that which God saide
 touching *Ierusalem*; Search all
 the streetes and houses of *Ieru-*
salem, & if thou shalt finde one
 iust man, for his sake I will
 haue compassion vpon the Cit-
 ty. Raunge abroad (I say not
 now thzough Innes & Markets,
 for that these are places dedi-
 cated to deceate) but thzough
 the best Citizens houses, As *Ie-*
remie saith, Listen thy eares to
 that they speake, and thou shalt
 hardly heare one good worde,
 but bitter backbitings & mur-
 mure shall fill thy eares. Their
 disorder, their oathes, their blas-
 phemie, laughter, discorde,
 threats, and on all sides, both
 heart and tongues, debate of
 earthly drossie & gaine, but ve-
 ry seldome of GOD and good
 things, but altogether in swea-
 ring and forswearing his holie
 name,

name, which is the memorie he hath left vnto vs . The same prophet saying: Let them bee mindesful of me, but not in swearing falsely by my name, in such sort, that by the external shew, a man can scarce coniecture whether that nation be Christian or Heathen, except it be by the sounde of bels, and ruthfull rage of swearing and forswearing, which ringeth rounde about, wherein they exceede all Infidels . Then how can these be vnited to the number of those of whom Esay speaketh in this wise: All they that beholde this people, shal quickly know them to be the plants to whome God gave his benediction. Wherefore if such ought to bee the life of a Christian, that all they which beholde him, may some Iudge him to bee the sonne of God, in what sort shall wee

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be come of those which seeme ra-
 ther scoffers and contemners
 of Christ, then Christians in-
 dede? If this then be the life of
 these, what hope can wee haue
 of their saluation, according to
 the generall rule we haue sette
 downe before? All this is spo-
 ken, that thou maiest perceaue,
 if God, notwithstanding his so
 greates mercie that thou allead-
 gest, suffereth so many infidels
 in the world, and so many euill
 Christians in the church, and if
 all these Infidels doe perish, &
 so many Christians too, he will
 also bee contented that thou
 shalt perish with them, if thy
 life bee conformable to theirs,
 But peradventure the heauens
 were fauorable to thy birth,
 and therewith all the comman-
 dements of God were altered,
 and the law of his Gospell and
 of his iustice, that for thy sake
 should be

should bee made an inundation
of all things. With this pietie
he suffered the fall of Angels, &
the transgression of our first pa-
rents, and with them the blotte
of humaine generation, and de-
struction of the whole worlde,
with the greate flood, and the
dreadfull desolation of Ierusa-
lem, of Babylon, of Nininie, & of
many other noble Cities and
Prouinces.

And with this, he suffered al-
so that hell should be enlarged,
and that dayly so many mil-
lions of soules should turne
ther: And will he not suffer like
wise that they shall passe the
same way, living as disorderlie
as they did before thee? But
thou maicst object, that then
God was rigorous, and is be-
come now more milde and cur-
teous, and yet with this pittie
& clemencie, he hath suffered all
that

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that thou hast hard, to the ende
that thou shouldst likewise
feare thy fall, although thou be
a Christian, whildest thou arte
wicked. Sith it is certaine,
that fruitles faith is not the in-
strument of saluacion, but the
cheefest matter of aggravating
damnation. Perchance Gods
glozy shal be lessened if thou en-
ter not therein. **Q**2 art thou of
such power, that God standeth
in neede of thee, and must beare
with thee perforce? **Q**2 haste
thou any bill of his hand, wher-
by he is bound to bestow vpon
thee such passing priuiledges?
If the children of *David* which
were priuiledged because of
their parent. God did not spare
to punish them according to
their deserts, for that they of-
fended grievously in his sight,
so that many of them died mi-
serably in his disgrace: to hence
bag

hast thou this confidence so to assure thy selfe of thy safetie? Thou dost erre; deare brother, yea thou offendest, if thou take this to bee truste and hope in GOD : this is not hope, but plaine presumption : for that which wee call hope, is, to beleeue that a man repenting and forsaking sinne, God will forgive him all his greivous crimes: but thine is presumption, if thou beleevest, that persisting still in wickednes, shalt not faile of thy saluation.



CHAP. XI.

The Argument.

To say that the love of the world is the cause of sinne, is a vaine excuse, proceeding from a corrupt and carnall Christian, who hath no tast nor sense of supernal blisse,

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blisse. Wherefore hee casteth away those which are true and sincere, and searcheth busily after false fraile, and momentanial pleasures, which presently he perceaueth was. Then should he know the deccate and danger of them, and how perfect good are the spirituall delights.

But perhaps thou wilt say, that the loue of the worlde hath thy hearte and hands fast hardle with the fetters of her flourishing vanities, and that the it is that maketh thee to decline from thy well attempted voyage. This is the excuse of one that hath not tasted of the spirituall delights, & therefore, desireth corporall comfort. The countrey clowne deemeth that there is no braver Palace anie where, then his rude cottage at home, for that he neuer saw the lofty turrets & curious workmanship of Castles & Citties. The little babe wofully weepeth being descended from his mothers wombe,

tombe, because he is ignozant,
yet how much this worlde is
better, whither he cometh to
dwell, then the prison where he
was pent befoze. Our first pa-
rents made greate reckonings
of their villages & houses made
with strawe, befoze they espied
the brane buildings framed
with timber and stone. As
whome we may well resemble
all sensuall men, who hauing
yet no taste of spirituall spices,
nor proued their sap, their sweet-
nesse, their beauty, dignity and
nobilitie, conet more greaue
the shadowes & the los of happi-
nes, because they know not any
parte of perfect felicitie indeede.
For if they had any true know-
ledge hereof, it were impossible
but that they should utterly de-
spise all sensuall solace: accord-
ing to this saying of the Pro-
phet Esay, In that day thou
shalt de-

detest all filuer and golde, and
 the idols which earst thou did-
 dest adoze, even as durtie rags
 of no reputation, and shalt say
 vnto them, when thou art clen-
 sed: Depart from mee, get you
 out of my house, in such sorte, as
 men contemne their false gods,
 after they knowe the omni-
 tent God: So will they reiect
 the vanities of the worlde, so
 soone as they haue a smacke of
 the true celestiall blisse. For (as
 Saint Bernard saith) at the first
 taste of spirituall comfozte, all
 flesh from whence issueth each
 earthly delight, loseth his sent.
 For this is that Syren song,
 that dreame of *Circes*, which
 hath bewitched so many wret-
 ches. But in opening this de-
 cest, another fraude that lurked
 earst, appeareth in sight, which
 is, that they are not onely igno-
 rant of the spirituall blisse, but
 also

all of the temporal loves themselves, for if they knew them thoroughly, it is not possible that they should like them so well as they doe. For tell me, what is the world & all the solitie thereof, (if with incorrupt eyes you rightly regarde it, his guise, his beginning and progresse) what is this world I say, other then a heape of woe, a scholl of vanity, a market of deceate, a bottomles pit of errors, a prison of darkenesse, alwaies infested with thornes, a darke loughill, a sea of stormy troubles? It is woyle (as the philosopher said) is a barren land, a stormy field, a wood of thornes, a greene meadowe full of serpents, a gallant garden, but fruttesse utterly, a fountaine of vaine thoughts, a pleasant poyson, a fable finely framed, a delighting phrenzie: what good things are therein,
which

which be not altogether false
 frayle, and what euill thinges
 are incident to it, which be not
 tryed to be true? his purpose is
 restles, his securitie without
 safetie, his pains to no purpose,
 his teares auailleth not, his in-
 tent without event, his hope
 frustrate, his mirth fained and
 forced: his dolours to bee true,
 is order full of disorder and con-
 fusion. So that deare brother,
 take it for vnfained verity, that
 the quiet & contentment which
 thou expectest, cannot be had in
 this world, but to be rich in the
 (favour of God, but in contem-
 ning thereof, and in esteeming
 lesse of earthly thinges then
 they be indeede. Goe rounde a-
 bout the sea and land, wander
 whither thou wilt (as saith St.
Augustine) and thou shalt finde
 wretchednesse euery where, if
 thou walke not in the way of
 the

Lord, in whome consisteth
felicitie and contentment.



CHAP. XII.

The Argument.

The way of God is now nothing difficult, nor austere at all, but is become very plain and easie, by the instruction & example of Christ, but especially by his passion, his resurrection, & ascension: & also by his sending down of the holy Ghost.

Other there bee which excuse themselves, saying: The way of God is very hard, and this is onely because his precepts are repugnant to the inclination of mans appetites. This is one of the principall causes that maketh me to loath this labour, but the authours of such allegations, though they be Christians, and live under the law of grace, they knowe not

not yet the first letter that standeth in the Alphabet of the law, nor haue any smack of the myserie. O thou unhappy wretch, which makest profession to be a Christian, tell mee beseech thee, wherefore came Christ into the world: wherefore did he shed his blood? why did he institute the Sacraments? why sent hee the holy Ghost? what is ment by the Gospel? what grace, by this word Iesu: what doth this renowned name of Lord & Saviour signifie which thou worshippest, if thou knowest not, take of the Euangelist, who saith: his name shall be confessed, for it shall bee he that shall saue his people from their sin. But what is it to be a Saviour and deliverer from sinne, if by him we doe not get pardon for our offences passed, and grace to excuse those that are to come.

What cause came Christe
 of the woꝛlde, if not to bring
 of the to saluation? Wherefoze di-
 happy he vpon the Crosse, if not to
 of sinne? Why did hee rise a-
 mee? Why after his death, if not to
 canaue vs? Like wise, wherefoze
 where hee his blood, if not for a
 ? Why medicine able to heale by les-
 ments, need wounds? wherefoze ordai-
 ned be the Sacraments, if not
 as a speciall remedie against
 sinne? What is the chiefe fruite
 of this comming and passion, if
 not to shew vs thereby the way
 to heauen, which before was
 as a thorne and difficult? As appea-
 red by *Esaias*, where he sayth?
 At the coming of *Messias* the
 crooked wayes shall become
 straight, & the bitter passages
 pleasant, large, and wide. Be-
 sides all this, why did he sende
 his holy Ghost, if not of flesh to
 make thee spirituall? and where-

Esay. 40.

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soze did he send it in the forme
of fire, if not to the ende thou
shouldest be inflammed as fire,
illuminated, fortified, & trans-
formed into himselfe, & shouldest
drawe thee to heauen, whence
hee descended, that hee might
poure vpon thee the grace and
vertue that floweth from him
abundantly, thereby to lighten
the heauie yoke of sinne, and
to mitigate the exercise of ver-
tue, by reioysing in aduersitie,
by hope in perils, and by over-
comming in temptations. This
is the be ginning, the middle, &
ende of the Gospell, that as one
carnal man and a sinner (which
was *Adam*) made vs al earth-
ly and sinners: so another man
being celestial and iust (descen-
ding from heauen) made vs al
celestiall and iust. What other
thinge did the Euangelistes
wyte of? What other promi-

And did the Prophet soze speake
 What else did the Apostles
 preache of? There is no other
 minitie but this: this is the
 worde abbreviated: this God
 wrote vpon the earth: this is
 the consummation and abiding
 ment heard by the Prophet E-
 say, which was verified by the
 Inuall of the greates abundance
 of vertue & iustice which came
 into the worlde immediatelie
 after.

When (deare brother) behaue
 thy selfe, as though thou wert
 newly converted to christiani-
 tie, and aske of some skillfull
 Diuine, what thou art char-
 ged to doe by this thy Religion.
 of whom thou shalt receaue no
 other answer, then that it becom-
 meth thee to be a good mā: which
 to accomplish, this profession gi-
 ueth thee comfort and courage,
 and causeth the carnall man
 to

to become spirituall, giuing vnto him the holy Ghost, the better thereby to proceede in the promises. Surely it is a greater oversight, that thou bearing the name of a Christian so many yeares, knowest not yet what difference is betwene the written law, and the law of grace.

In this then consisteth the difference (sith thou knowest it not) that law enioyned a man to be iust, not furnishing him with forces necessarie for that employt, but this also chargeth vs to be iust and good, giuing grace and abilitie to accomplish this commandement: therfore, for this cause and no other, it is termed, the law of grace. What pressed vs to battaile, without weapons to fight: willed vs to ascend to Heauen, but gave vs no ladders to climbe: prescribed to men that they should be spirituall

shall, yet did it not inspire them
with the holy Ghoste that they
might be spirituall. But now it
is otherwise, for this law cea-
sing, the other succeeded, which
far exceeded it, by his merites,
by the sacred blood of Christe.
And yet as though the old law
were not extinguished, nor
Christe come into the worlde,
thou standest Jewishly con-
ferring, that of thy selfe thou art
sufficient to fulfill and execute
this lawe, and so to be iustified.
Wherefore every one that un-
derstandeth this, shall perceave
apparantly that many authours
agree, that this way of the Lord
is both sweete and sowre. For
one of the words issuing out of
thy mouth, saith the prophet, I
trudge a iourney hard & vn-
suavie. I am delighted with
thy commandements as with
the greatest treasures. For this
way

Psal. 119.

THE CONVERSION

way containeth in it selfe bo
partes, that is, it is difficulte
easie difficulte, in respect of na
ture, easie in respect of vert
an grace: in such sort, that wh
was hard by one reason, is light
by another: As our Saviour
sheweth when he saide, that his
yoke was easie, & his burthen
pleasant: for a yoke & burthen
is all one in signification. But
to say it was swete, declareth
the facility he had in bearing
beere, through the grace which
was giuen vnto him: so that if
thou demaundest, how it is pos
sible that being a yoke it should
be easie, seeing it is the property
of a yoke to be heauie and hate
full. Where vnto it may bee an
swered, that God doth qualifie
the græfe of those that willing
ly submitte themselves to the
saide yoke, as hee hath promi
sed by the Prophet Esay, say
ing,

I will be as bee which laboureth with the yoke, and as bee that unloadeth a mans necke from the weight thereof. What thing is moze worthy of admiration, then this, that a yoke is so light, and that by GOD it is made portable, for that himselfe supporteth the burthen: wherefore then doth it seeme sothing incredible vnto thee, that this burthen should bee so easant, seeing GOD doth sustaine it? But wilt thou see both these contrarieties to concur in one person?

Hearc what Saint Paule sayeth. Wee suffer aduersitie in sundrie sortes, yet are wee not impatient: wee liue in extreme penurie, nor for this are wee ouer-commend: wee are in persecutions, yet are wee not destitute: we are humbled yet not confounded: oppressed even

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Isay. 40.

earn to the earth, yet not reieced
 utterly. Now regarde on
 the one side the loathsome load
 of labours, and on the other side
 the delight that is therein by the
 benefite of grace, which yet the
 Prophet Esay sheweth more
 manifestly, saying, They which
 trust in the Lord shall change
 their strength, shall run swiftly
 without sweating, shall goe still
 and neuer be weary. See heare
 the yoke made easie by the ver-
 tue of grace. Beholde the furie
 of the flesh abated and conuer-
 ted to the force of the spirite, or
 to tearme it more rightlie, the
 might of men turned into the
 strength of God. Heare how
 the Prophet did not reffraine
 himselfe neither from labour,
 nor from rest, nor from the com-
 moditie hee gat of the one and
 other, where he saide, they can
 and it graeueth them not, they
 went

went forth still and were neuer wearie.

Wherefore welbeloued brother, thou oughtest not to diuert from this way, though it seeme some-what harde and slowe, sith God and his grace are thy guides therein. For it is no reason that nature shoulde more preuaile then grace, nor Adam to bee of more power then Christ, nor the deuill to bee greater then God: nor yet the custome and long vse of euill, then the habite of vertue & welldoings.



CHAP. XIII.

The Argument.

A man should not prognosticate his conuersion to God, nor his repentance and
G *auers.*

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conversion from those offences, whereby hee
hath displeased the diuine maiesty of
God, and his neighbour: for the more he is
spotted and infected with the filth of vice
and the slower he is in cleansing and cu-
ring thereof, so much the more he doth a-
grauate the burthen of his punishment.

Vherfoze if the causes
be so mane, and so
great, which of the one parte
dooth moue thee to change the
course of thy life to a better race,
and on the other side, haue no
sufficient excuse to withholde
thee from so doing: Tell mee, I
pray thee, when wilt thou bee
ready to renoult from sin: turne
back thy eye, brother, a little,
towards the life that is passed,
& consider of what yeares thou
art now: for now is the time,
for the houre of entrance is pas-
sed and the beginning to un-
loade thy selfe from thy former
faulkes. Beholde that thou
being a Christian, regenerate
with

with the water of holy baptis-
me, hauing God for thy father,
and the Church for thy mother,
which God formed and framed
with the law of his Gospel, and
with the doctrine of the Apostles
and Euangelists, & (that more
importeth) with the sworde of An-
gels, and yet thou livest so loose-
ly as thou were an Infidell al-
together, and neuer knewest
God. But tell me, what sorte
of sin, what folly can be found,
wherein thou art not culpable?
what forbidden tree is there,
wherein thou haste not fixed
thy eyes? what greene medow,
where at least in thought thou
hast not glutted thy lasciuious
luste? what pleasant accidents
hath bin objected to thy sight,
where-vnto thy desire hath not
been alwaies extended? What
appetite of thine haste thou
not assayed to accomplish,

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calling God to thy munde,
 and how thou art a Christian,
 what more coulde thou doe,
 then to haue a faith without
 expectation of the other life,
 and feare of future iudgement?
 What hath thy life beene else
 then a webbe of wickednesse, a
 sinke of sin, a path of pleasure,
 a perpetuall disobedience to
 God: How hast thou ledde thy
 life hitherto, but as thy appe-
 tites hath guided thee, as best
 fancied thy flesh, in exalting thy
 selfe, and in the glorie of the
 worlde? These haue beene thy
 Goddes, these the Idols wher-
 vnto thou hast knoeled and
 crowched, whose bestes thou
 hast folly perfozmed. But in
 the meane time, what account
 hast thou keppe with the di-
 vine lawe of God, and thy al-
 legiance due vnto him? Per-
 chance thou hast esteemed
 him

him no more then if hee had bin
a God made of wood, for manie
Christians there be, which will
as easily belene that there is
no God, as they thinke to of-
fende him scot-free: For they do
no lesse belœning the one, then
they would if they belœned the
other. What greater wrong
what greater despise may their
be, to so greate a Prince, then
thou belœning al that the chris-
tian religion instructeth thee, li-
nest no other wise then if it were
a fable? But art thou not ap-
palled at the multitude of thy
former offences done without
gruge of conscience? Doth not
his omnipotencie cause thee to
quake, against whom thou hast
committed such enormous
crimes: Lift vp thy eyes, & re-
garde the immeasurable great-
nes of that supernall Lord, ac-
red of all the Potentates of

THE CONVERSION

Heauen, before whome the whole circuite of the worlde lyeth prostrate, in whose presence all that is created is as light chaffe tossed with euery puffle of winde. And consider what a thinge it is, that such a silly worme as thou art, hast so ofte prouoked the wrath of that eternall God. Looke vpon the exceeding greatnes of his iustice, and the sharpe punishments which hitherto he hath vsed in the world against sin, not onely in particular persons, but in Citties, Nations, Kingdomes, Provinces, and in the vniuersal world: & not onely in the earth, but in heauē, & there not in sinners only, but in his owne innocent son. When if this were executed vpon greene wood, and for the faults of others, what shall be done in withered wood overcharged with the weight of pro-
per

per offences. Wherefore what
 can be more vndeceit & intolerable
 ; then that such a vile
 vermine should delude a Lorde
 so puissant, that with a becke or
 a word can detruce thee into
 the deapth of hell and damnati
 on. Looke in like sorte vpon the
 patience of this Lorde, who
 now so long hath looked for thy
 returne, as thou hast bin an of
 fender. If after so long suffe
 rance, thou wilt still abuse this
 mercie in incensing him to an
 ger, hee will vnload his bowe,
 will emptie his quier, & powre
 vpon thee the darts of damnati
 on. View the profundnes of his
 deepe iudgements, whereof we
 reade & see dayly things wo
 thy to be wondered at. We may
 see as Salomon after al his wis
 dome, his parables & profounde
 mysteries of the Canticles, to
 forget God, & to fall downe in re

merence of Idols. Wee may see
 one of the first seven Deacons
 of the Church, which were in-
 spired with the holy ghoste, not
 onely became an heretike, but
 also a teacher, and a father of
 heresie. Wee may see day by day
 many starres to fall from hea-
 uen into the earth, with a mis-
 erable fall, to tumble in dirt, and
 to bee fed with the drafte of
 swine, which earst at the table
 of the Lorde, were sustained
 with the bread of Angels.
 Therefore if the righteous for
 their secreete pride, or negli-
 gence and ingratitude, became
 so blindefull of God, after
 they had bene his dutifull ser-
 uants so many yeares: What
 doest thou looke for, hauing fra-
 med thy life to no other trade
 then to accumulate one sin vpon
 another? Therefore, who-
 soeuer wee see to lye in this
 sorte

fort (as we haue said of before) shall it not be expedient, that he should now at the length, cease to fill vp the measure of his iniquities, and to stay to please God, and to deliuer his soule from bondage? Should it not suffice him, that he hath liued so longly til this hour, abiding himselfe wholly to the world, the flesh, and the deuill, & hereafter to imploy himselfe, and to run out the remnant of his race, in the homage and honour of God: is it not needfull after so long time, and so many iniquities committed against his diuine spirit, to leaue his seruere iustice, which the more patiently it beareth with the wicked, so much the more rigorously is reuenged vpon them in the ende: shall it not bee reason that he should bee afraid to lie so long swallowed vp in the gulfe.

gulf of sinne, ~~and~~ ^{pruned} of the
grate of God, and to haue so
strong an enemy as is he, who
of a beare father, through his de-
serts, is become his aduersarie
and his iudge? Shall it not bee
reason to dread, least the force
of his vble bee turned into na-
ture and habitte, making of
vice necessitie? How should hee
not feare by little and little to
fall into a reprobate sence:
whereunto when a man is
come, he doth not any thinge
that is acceptable in the sight of
almightie God: The Patri-
arke Iacob saide to his father
in law Laban, Fourteen years
are passed since I haue serued
thee, and haue had charge of
thy businesse, and now it is
time that I attende vpon
mine owne affaires, and that
I begin to prouide for mine
owne house.

Whether

Wherefore I pray thee, sith thou hast beene so long, not a retayner, but a dayly waiter to the wolbe, not letting slip any opportunitie of this life, which was eyther appendant to thy pleasures, or agreeing to thy appetites: shall it not bee reasonable for thee now at the length, to gette some commoditie for thy soule, and for the bettering of thy estate, in the other life, certainelie there is nothing more short and vnstable, then the life of man. Why then thou prouiding so carefully all necessaries for that which is so momentaneall and transitorie, dost not likewise make some prouision for that which endureth for ever.

The



CHAP. XIII.

The Argument.

A man ought to remember himselfe, and that he is a Christian, and that hee should firmly all that hee is taught by his faith, which should moue him either through loue or feare. All things induce him to the loue & seruice of God, among which he should acquire wisdom, and bearken to the word of God, who fixed himselfe to the crosse for our redemption.

NOW therefore if it be true as I haue saide, I beseech thee deare brother, and charge thee by the precious blood of Christ, that thou remember thy selfe that thou art a Christian, & that thou take all that which our faith teacheth for vnfained veritie, which plainly proueth vnto thee, that besides other things



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things thou haſte a iudge, to
 whole eye lyeth open all the
 actions & moments of thy life,
 who will come at a day vn-
 wares, wherein he wil exact an
 account of thee, euē of euerie
 idle worde. This ſaith telleth
 the farther, that a man at his
 death, is not quite extinguiſhed
 becauſe after this mortall life,
 there doth an other, which laſ-
 teth eternally: and that mens
 ſoules doe not periſh with their
 bodies, but that the bodies reſ-
 ting, & raked vp in their granes
 the ſoules yet enter into a new
 kingdome, and into an other
 new world, where ſuch conſtitu-
 tion and company ſhall be aſſig-
 ned vnto them as their maner
 and behauiour hath bin in this
 life. Here vnto this ſaith adioyn-
 neth yet more, that as the re-
 warde of vertue, ſo the ſcourge
 of vice is ſo infinite, that althogh
 the

Math. 24
 & 12.

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the whole worlde were full of
 booke, & every creature were
 a Scrivener, the writers would
 sooner die, and the worlde be at
 an ende, before it coulde be
 knowne and treated of particu-
 larly, that which each of these
 doth containe in it selfe. This
 faith also informeth thee, that
 our debt and dutie is so great,
 through our benefites receaved
 of God, that though the number
 of a mans yeares did surpass
 the sands of the sea, yet they
 should be too few to acquite him
 selfe in his service towards
 him. The same faith affirmeth,
 that vertue is of such passing
 valour, that all the treasures of
 the world, and all that a mans
 heart can desire, may in no re-
 spect be compared therevnto.
 Wherefore if such and so great
 things doe exhort vs to vertue,
 why be there so few which im-
 brace

full of grace, and endenour themselves
to attaine it? If men may
be moued with anie aduan-
tage or interest, what greater
graine is there? what life more
profitable? If with feare, what
harper punishments, what
graine more permanent? If with
the bonds of bounteous liberal-
ty, what greater debt haue we
then that which we owe vnto
God, of whome we haue recea-
ued all things? If the dread of
pangours may stirre vs, what
greater peril can there be then
that of death, whose coming
is so vncertaine, whose account
so straight? If peace, if libertie,
if the gifts of the holy Ghoste,
and the solace of a sugred life, be
desired of all men, it appeareth
evidently, that all these things
are found more readily in that
life which is led by vertue and
reason, then in that which is ruled
by rage

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rage and passions, for that man is a reasonable creature, not a beast. But if all this be regarded, shall it not be sufficient, that for the maintenance of vertue, God descended from heaven to the earth, and was made man, (who having created the world in six dayes) employed thirty and thre years in this worke, wherein hee also spent his blood and life. God dyed to save sinne, yet for all this, we endeavour to continue in our heartes those inhome God would destroy with his stone death.

What should I say more? for all reasons are sufficient to promote this matter, or to shew it as it is. For I say, not respecting the crosse onely, but which way soever we turne our eyes, we shall finde, that all thinges doe crye and call vs to this commo-
moditie,

TON
2 roar
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edity, sith there is no creature
in the world (if it be well noted)
that doth invite vs to the love &
service of our Imperial Lord: in
such sorte, that looke how many
natures there be in the world,
so many preachers there are, so
many voices, so many voyces,
which doe stirre vs thereunto.
Wherefore, how is it possible
that so many striking soundes
as here thou hearest, so many
promises & thundering threats,
can beare no parte to perswade
the thereunto? What should
God, or could he doe more then
that hee hath done, eyther by
promising or threatening, to
drawe vs to himselfe, & to with-
drawe and terrifie vs from sin:
This notwithstanding, being
of such weight, what shall I
blame the boldnes or bluntnes
of men, which believing
this assuredly, doubt not to val-
ly

ly out the day in sinne, to sleepe
 with sinne, to arise with sinne
 and to bathe themselves in the
 beastly puddle of all iniquities
 & to doe all this without feare
 without scruple, without abrid-
 ging their sleepe, or abating
 their care, as though all their
 helpe were a dreame, and the
 sayings of the Evangelists, Ju-
 bles of Tityus the Giant, & such
 like: How couldest thou doe
 more then thou dost, if thou
 didst doubt of thy helpe: sith
 it is euident, that hitherto on-
 ly the shame and feare of the
 world hath bridleed thy appeti-
 tes: yet the feare of God cannot
 restrain thee from satisfying
 thy sensuality, nor make thee
 blush in executing thy diuelli-
 sh desires. Tell me blinde as thou
 art, deprived of understanding,
 being in such security and con-
 fidence, where vpon worketh
 the

to flay the woꝛme of conscience? whi-
th sin-ther is faith vanished, know-
s in th-edge, iudgement, reason which
quities-mely endued thee with the title
t feare-to be called a man. Dost thou
abund-not dread so huge, so certaine,
bating-so vndoubted dangers? If thou
ll thee-were set at the table & serued
nd the-with meats, & some man should
st, & come vnto thee (though a know-
& such an lyer) saying, that the meats
u doe-let before thee were inposso-
f thou-ned, thou wouldest doubt and
: lidd-dread to eate it, were the meat
one-never so delicate, and hee a lyer
f the-that did promise thee: When if the
petti-Prophets, if the Apostles, if the
mot-Euangelists, if God himselte
ying-both crie vnto thee, saying, death
the-is in the pot, O wretched man,
llick-death dwelleth in gluttonie,
bom-which the deuill presenteth
ng-before thee, and darest thou to
om-receaue thy death with thy
eth-owne handes, and to drinke the
the-draunne

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Drame of thy damnation.
 What now availeth this be-
 liefe buried in thy bosome?
 Where is his light, his firmenes
 as Steele, his pearling sharpnes,
 seeing none of all these things
 can extenuate thy sinne?

O mad miser, O franticke
 houle, made senceles by the sub-
 till sleights of the serpent, ad-
 iudged to eternal darknes both
 within and without, for that
 thou goest straight from in-
 warde to outward darkenesse.
 Blinde thou art, because thou
 seest not thy miserie: sencelesse,
 because thou doest not perceave
 thy perdition: and moze obdu-
 rate then the diamond, because
 thou seelest not the weightie
 heate of the worde of the Lord.
 O wretch wapt in woe tenne
 thousand folde, worthy to be be-
 wayled with no other teares
 then those which shall lament
 thy

thy damnation, saying. If thou knewest the contentment, the quiet, the peace, and riches that God in this life, hath offered vnto thee, which now art thus shut and kept from thee. How wretched was the dismal day of thy nativity, but much more miserable shall bee the day of thy death, which shall be the verie worse and first step to thy damnation. How much better had it bene, if thou hadst neuer bene borne, then to be tormented for ever? How much better hadde it bin for thee neuer to haue bin baptized, nor to haue knowne the sayth, sitte there they serue thee to none other ende but to make thy faulte more greuous: for if the reache of reason be sufficient to cause the guilt of the Philosophers to be inexcusable, for that they knowing God in a sort, did not glorifie

Glorifie him (as the Apostle saith) How much lesse can he excuse himselfe whosoever he be, having receaved the light of faith, and the water of Baptisme, and yearely receaueth the holy Communion, & euery day heareth his doctrine, dooth nothing that belongeth therunto, as the Philosophers themselves haue shewed to haue done in their liues? But what shall we inferre of all that we haue saide before, if not to conclude briefly, that there is no other sence, no other wisdom, no other counsell in the world, but to reiect all the lettes and intricate cares of this life, and to pursue that onely pathe, where is obtained sure peace & eternall blisse. To this reason doth muite vs, iustice, law, heauen, earth, hell, life, death, and the mercie of God. To this the
 holy

the holie Ghoste dooth enioyne vs
by the mouth of Ecclesiastick,
saying, My sonne, employ the
flourishing years of thy youth
in Discipline, that in thy age
thou maist sicke the swete sap
of sapience, as hee which tilleth
and soweth, expecteth with pa-
tience the commodity that
groweth thereof. Thy græse &
smart shall be very slender, and
longe shalt haue a plentifull har-
uest. My sonne, harken to my
words, & despise not the aduise
I giue thee: put voluntarily thy
siete into the setters, that pru-
dence hath prepared, and thy
neck into her yoke: bow downe
thy shoulders, & take her bonds
vpō thee, & let it not græue thee
to bee tyed there-with: Couple
thy selfe to her with al thy hart,
with al thy forces, & with al thy
might: Follow her soote-steppes,
search her diligently, and thou
shalt

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shalt finde her, and when thou
 hast founde her, leese her not a-
 gaine in any condition. For she
 shall give comforte to thy crack-
 ed age, and that which earli-
 seemed sorowe and tedious unto
 thee, shall become sweete and
 delectable, and her fetters shall
 be the foundation of verue, &
 her chaines the iewels of glo-
 rie. For in that happle life, her
 bondes are the bulwarkes of
 health. Thus much saith Eccle-
 siastick, by which words he no-
 tifieth unto us, the great beau-
 tie, the delights, the liberty and
 riches of true wisdom, which
 is vertue it selfe, and the know-
 ledge of God, of which we here
 treat. But if this be not suffi-
 cient to mollifie thy stony hart,
 lift vp thy eyes, and looke not to
 the water of the world, which
 fleeth quickly, but behold
 that Lorde, who dying vpon
 the

the Crosse, and sharpe ly satisfy-
 ing (so that which thy sinnes
 deserued. Where he standeth in
 that forme as thou seest, with
 his feet fastened, to stay for
 thee, and with his armes
 stretcht abroad to receaue thee,
 and with his head declining to
 giue thee as thy conuincing (as
 to the prodigall son) the sweete
 kisse of reconciliation. Where he
 calleth to thee (if thou haue the
 grace to heere him) with so ma-
 ny cries as he hath woundes in
 all his body. Imagine with thy
 selfe, that thou hearest his
 wordes in thy heart, sounding
 in this sort: Turne vnto mee,
 O Samaritan, turne vnto mee,
 for I will reueale thee. Thou
 knowest wel that thou hast
 committed an alterc, with all
 these woundes thou liuest after,
 yet for all this turne vnto mee,
 and I will pardon thee: turne

THE CONVERSION

unto me, I say, for I am thy father, thy God, thy Creator, thy Saviour, thy faithfull friend, thy onely benefactor, thy full perfect felicitie, thy final end. In me thou shalt finde rest, joy, peace, health, truth, wisdom, and all treasures. In me thou shalt finde the flowing beine of the luscious water, which chases thirst away, & lifteth up a man to life eternal. In me thou shalt stand like unto the tree planted by the rivers side, which yeeldeth his fruite in due and convenient time, which neuer leaseth his verdure, and all that be dooth shall succede prosperouslie.

My brother, these are the voyces, the drums & trumpets, wherewith Gods eternall will do me, calleth sinners unto him, if thou wilt harken to this harmonie, and not listen to the Sy-

ren songs of the subtile Ser-
pent, turne thy selfe vnto God,
and amende thy life speedily, to
the which ende this Treatise
is addressed. But how this
is to be performed, shall
be shewed in the next
volume.

*The ende of the Conuersion
of a sinner.*



H

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~~THE ARGUMENT~~

Sundry profitable Content

aplations gathered by the

Author.

CHAP. I.

The Argument.

A Christian man which coueteth to come vnto God, must make his enterance through the gate of compunction, generally confessing all his offences. Wherevnto it shall waile him much, to exorcise himselfe every day in certaine Prayers and Good Meditations, and in the confiditions of the goodness of Gods favour and iudgement.

HE therefore that is departed out of Egypt, and beginneth to march towards the land of promise: hee that like vnto the lost sonne remembereth him selfe, & openeth his

OF THE MIND. 175

his eyes to beholde the beames
of glittering vertue, & knoweth
the perplexitie wherein hee is
plunged, and the fraude of this
fraile life; and desireth to re-
turne to the plenteous repasts
of his fathers house: his first
passage must bee through the
straights of repentance, where it
behooneth him ruthfully to re-
vise in his minde the former
evils and excesses, and firmly
to purpose the amendment of
them. And for that this discus-
sion and examination ought to
be as the prophet sayth, with
affliction and remorſe of consci-
ence, it is the parte of the peni-
tent, at that time to vse all such
prayers and considerations as
by anye means may stir him to
teares & dolour. To the which
addeth much the considerati-
on of death, of Gods final iudge-
ment, of the paines of hell, & of
the

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the passion of Christ, suffered
 for the satisfaction of our sins:
 sith it is apparant, that if there
 had bin no defects on our side,
 there had bene no cause of his
 grievous annoy. These & such
 like considerations may move
 us to sorrow, & to the detesta-
 tion of sin, which is the chiefe-
 parte of repentance. In the
 which, wee shoulde exercise our
 selves, not onely the space of
 nine or tene dayes, but the grea-
 test parte of our life. Wherein
 many penitents are deceaved,
 who being most diligent in
 scouring their conscience, and
 scanning their fautes, are
 quite careless in bewailing of
 them, whereas both the one
 and the other are most necessa-
 rie, but chiefe-ly the last. And I
 thinke verily, that the cause
 why so manye fainte in the fol-
 lowing of vertue, and in long
 time

time cannot attaine to perfection, and sometime to surcease their journey begun: is, because they have not laide a sure foundation, nor have not planted the rootes deepe inough in this exercise. For this being the pillar of all the building, when the foundation it selfe is feeble, the work cannot be firme which is erected vpon it. To the which ende it is verie necessarie to assigne certaine dayes, many or few, as the holy Ghoste shall direct vs, wherein (as I haue said before) we may exercise ourselves in all such prayers & meditations as may induce vs to this sorrowe.

For the plainer declaration of this doctrine, I mind to impart vnto you a few of the foresaide considerations, which may serue, not onely to stirre vs to be sorry for our finnes, and to the hatred thereof, but also

in those be to the love of ver-
 tue, and to the feare of God, &
 to the contempt of the world,
 for all this is needfull to know
 our own bignesse.



CHAP. II.

The Argument.

He that list to encline his heart to the
 service of God, and to the dread of God,
 must conuince himselfe into some vnder-
 standing, and must benche and employ his
 mind to the contemplation of the hea-
 ly blisse, and the miseries which abound
 here in earth.

Vnderstand then will
 have his heart settled
 hereupon, and will fasten this
 firmly in his minde, must en-
 deavour once or twice a day
 to take a time in the quiet and conueni-
 ent

out for that purpose, and seque-
ring himselfe into a secret
place, al other earthly thoughts
and vaine imaginations bring
laid a parte, arming himselfe,
first with the, Shells of faith, and
humbly praying the grace of the
holy spirit, to assist him in this
bestiall, aspiring to himselfe,
the minde of that deuout Sub-
titan, which durst not to lift up
his eyes towards heauen, for
the consideration and beyond of his
inward. Let him repeat some
generall confession, as also the
11. Psalm. Haue mercie vpon
me, O God, &c. with so grante
devotion as hee can deuise, and
meanwhile let him apply his
minde to the considerations fol-
lowing, that by this means he
may attaine the state of God;
through the sorow, the sweat,
and deuotion of Anne.

CHAP

CONTEMPLATIONS



CHAP. III.

The Argument.

In the first consideration, a Christian ought to run under the multitude of his many offences that he hath committed.

THE first thing that may strike vs to the more hatred of our iniquities, is, to consider the infinite number of them, and to see them before our eyes, as a terrible troupe of armed souldiers, that the soule may be appalled with so hideous a spectacle. Run ouer therefore briefly all the commandments of God, through all the capitall sinnes, through all the senses, the powers & partes as wel of thy body, as of thy soule, & thou shalt perceiue, that there
is

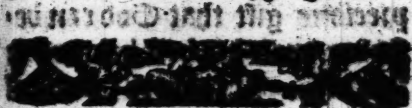
is scarce any commandement
which thou hast not transgres-
sed, nor any sinne wherewith thou
hast not sinned, nor any service
externall or internall, which
thou hast not abused, nor any
benefite which thou hast im-
ployed to that ende for which
it was given thee. But as the
Prophet saith, God hath given
thee his golde & silver, & there-
with thou hast served Baal.
Take therefore into thy selfe
thoroughly, and view the race
of thy life passed, and thou shalt
see a huge web fraught full of
deceate, of trecherie, of pride, of
lyes, of flouth, of envie, of con-
fousnesse, of hatred, of enuie,
malice, of blasphemie, of malice,
and of a thousand other
manners of mischiefes: and
thou shalt finde, that like a
brutish beaste, in all and euery
of these thou hast followed,
and

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& fulfilled thy sensuall delights,
 without regard of the lawe of
 iustice or reason, and thou shalt
 perceaine, that thou hast liued
 as a Gentile, or Pagan altogether,
 which neuer knewe God,
 or as though thou had believed,
 that there were no GOD, no
 death, no iudgement, no paine,
 no blisse, nor any thing else to
 be thought, but euill to be borne,
 and to die. Vee then that hath
 liued this many yeeres so disorderly,
 shal it not be reason, that
 he employ the few dayes that
 are remaining of his life, in be-
 wailing his former yeeres fondly
 consumed, and to lette sensibly
 the ruine and decay of the
 paines of his soule, and the
 time that he might haue gain-
 ned in this world, which he shal
 not get hereafter, for time lost
 can neuer be recovered.

Therefore therefore thy selfe
 do wne

thy prostrate, before the feet
of thy Majesty, & with a pen-
sive heart, say as followeth:
My sinnes, O Lord, are in num-
ber above the sands of the sea.
I have spotted my selfe with
the filth of evill vice, and my
offences are so multiplied, that
I deserve not nor dare not to be
holde the benediction, because I
have provoked thy wrath, and
have done evill in thy sight.



CHAP. III.

The Argument.

In the second consideration of the
unfathomable, and by sense is not to be
understood of the holy Ghost, the in-
small amice, the favour and fashionly
protection of God, the participation of all
the good things done in the Universall
Church, & the benefits of Christs passion.

VEight farther, of the great treasures vice both rob and spoyle thee, which is one of the considerations that should most affright a Christian, whatsoeuer he be, examining thoroughly on the one side, what is lost by sinne, & on the other side, with what facility carres men offend daylie. For by sinne is lost the grace of the holy Ghost, which is the most precious gift that God can bestow upon his best beloved in this life. It robbeth vs of the fauour of God, which alwaies accompanieth his grace. And if it bee a greatesse to lose the fauour of an earthly prince, howe muche greater should the greatesse be, to incur the displeasure of him that is King of heauen and earth: It bereaueth vs of the vertuous flowing from above, of the gifts

in the holie Churche, where with
 the soule is made bright & pure
 in the sight of God, and is ar-
 med and animated against the
 force and violence of the ene-
 my. It robbeth the soule of his
 interest in heauen, which pro-
 ceedeth from the same grace;
 so that by grace glorie is gi-
 uen (as the Apostle sayth.) Also
 of the spirit of adoption, which
 maketh vs the sonnes of God,
 and insteade thereof, infecteth
 vs with the furie of rebellion;
 which causeth vs to impugn
 his holy pleasure, whereby we
 lose the entertainment due
 into sonnes, and the fatherly
 providence which God taketh
 of those whom he recea-
 ueth for his children; which is
 one of the greatest treasures
 that in this life may be
 enjoyed. Wherein the Prophet
 crieth out not without good
 cause,

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cause when he said, I am right
glad (O Lorde) because I see
my selfe shrowded vnder the
shadow of thy wings, which
is, vnder the protection and
thyer protection: that he hath
of his chosen people. By this
is lost, the peace, the quiet, and
comforts of a guiltlesse con-
science, the holiness and glory
of the holy Ghost. Finally, by
this is lost the participatiue
fruition of the mercies which
flow from Gods patricie, which
he receiues, because a sinne of
not acceptance in his heart
which number through grace
will thus be lost by, and mortall
sinne, and thus which in gap
and thereby, it is to be aduanced
eternall torment, and that
time to be eternally out of the
book of life, and in steade of the
forme of God, to bee made the
passall and bond slave of sin
than:

OF THE MINDS

San; and in steade of the Temple
and seate of the most blessed
Trinitie, to become the denne
of thieues, the nest of serpents,
the receit and harbour of no-
mious Basiliskes. This is
the guerdon commensurate for sin,
whereby thou maist learne,
whether it be not good reason to
tremble and quake, beholding
with how little scruple of con-
science, with what facility and
confidence, so many carelesse
men offende without measure.
And farther, what reason it
were, that thou bedelwest thy
cheekes with bloudie teares, if
not for the loue of God, yet at
least for thine owne distress,
which hath lost such inestimable
riches, for so small a mite as is
the delight and taste of one tres-
passe. If Esau wayled & wept
vehemently, because he had losse
his inheritance in the love of the
like

THE CONTEMPLATIONS

like taste: with what eyes and
complaintes shouldst thou all
heaven and earth, for the losse
of so worthe a patrimony? that
with griefe & sorrowes sharpe,
thou maiest recover the thinge
thou haste lost by dalliance and
delights.



CHAP. V.

The Argument.

In the third consideration, wee should
think upon Gods benefites bestowed upon
man, that he might bee abashed thereat,
and be ashamed of himselfe. And ther-
fore enioyne himselfe to some sharpe afflic-
tion, for that he hath bene created so
gracefull and valiant.

For the better replication of
this, ponder in thy minde
the infinite number of Gods
benefits.

benefites. For how much the
more a man weleth how boun-
tiful God hath bene towards
him: so much the more he shall
be comforted in himselfe, seeing
how wicked hee hath shewed
himselfe to God. In this sorte
the Prophets did often per-
swade the people of God to re-
pentance. And in this manner.
Nathan the Prophet beganne
with David, when ere he re-
moued him of adultery, laide
before him the fauour and re-
gall dignity, whereunto God
had promoted him, and what
else he had reserved for him. In
like sorte, a man should chiefly
regarde these ten kindes of be-
nefits that ensue: that is, the be-
nefit of creation, of conseruati-
on, of redemption, of baptis-
me, of calling, of diuine inspi-
ration, of preservation from
sill, of the sacramentes,
of

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of peculiar grace & private pro-
 rogatives which he hath recei-
 ued of his Soueraigne: and lastly,
 of the glorie which he expecteth
 hereafter to haue. And particu-
 larly, let him fixt himselfe vpon
 the benefite of vocation, which
 is this, that God hath looked
 long for his conuersion, & hath
 suffered and supported his sin-
 der sorts of sinne, with such ex-
 ceeding patience, breathing vpon
 him effluues godly motions
 and diuine inspirations in the
 very midst of his naughtie life,
 thereby to withdraue him from
 his iniquities, and to stir him to
 repentance.

Wetighing then with equal
 balance, this wonderfull libera-
 lity, & benignitie of our Souer-
 aine on the one side, & on the o-
 ther, our stubbornnesse, ingrati-
 tude, rebellion, and abominable
 actions committed against so
 mer.

mercifull and bounteous a be-
nefactor, who will not be abash-
ed and appalled therat: who
will not rent his cloathes: whose
eyes will not receive streams of
teares: whose heart & entrails
will not be consumed in highest
fury will not call all creatures
to vengeance and to loath the their
wickedness upon a cattiffe so ingrate-
full and rebellious:



CHAP. VI.

The Argument.

In the fourth consideration, a Christian
should consider the contempt and in-
jury he hath done to God by his offences:
flouting more, and passing up: and
disobeying his divine commands.

Consider farther, the de-
spight and greates wrong
that

CONTEMPLATIONS

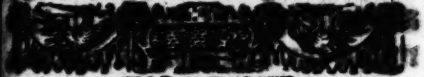
that is done vnto God through
 sinne, for that so oft as we of-
 fend, the iudgement and prac-
 tise thereof, both still passe into
 our hearts, weakeneth the vnder-
 standing, whereby we ban-
 nish all feare of transgression,
 nor we feele not the weight of
 sinne, which if it were set dia-
 metrically in the one parte be-
 fore the interest of sinne, which
 is some delight, or gaine, or step
 of dignitie, or such like, and on
 the other parte, the displeasure
 of God, whereby we lese utter-
 ly God himselfe, who is the top
 of our felicitie. In such sorte, as
 though God were contained in
 one ballance, & the taske afore-
 saide in the other, and a man
 placed in the middle, delibera-
 ting & giuing senterice which
 should be reieged, despiseth God,
 to enjoy that fleeting delight,
 what greater contempt, what
 more

more ignominie, what so great
 approach can there be offered to
 the diuine Paletie of God,
 then to preferre & esteeme bet-
 ter of vrosse and filth, then of
 Gods excellencie. Wherin we
 much resemble the Hebrewes,
 when Christ and Barabas be-
 ing presented before them, to
 knowe which should be deliuer-
 ed, with one accorde they ra-
 ther chose Barabas then Christ.
 And this is as though wee
 would say vnto God, wee will
 no more account thee for God,
 but we will adoze and haue for
 our God & final ende, our owne
 delights and proper gaine. For
 he that so much regardeth a be-
 light, that he preferreth it before
 the loue of God, and esteemeth
 it accounteth it of greater price
 then God himselfe, as appeareth to
 God of his royall dignitie,
 who is the proper pillar of our
 beati-

CONTEMPLATIONS

beatitude, bestowing it upon
 some by which he himself pleases,
 which he as though he would
 bestow: God of his own will,
 give it to a creature: What
 thing can be more horrible than
 this? God commanded the crea-
 tures being sensible creatures,
 that they should be this best,
 and should be bound thereto, say-
 ing by the prophet *Jeremie*. O
 ye shepherds be admonished there-
 at, and ye young ones: cattle
 which murthering, for my peo-
 ple have offended mee grie-
 vously after two sortes: They
 have forsaken mee the fountain
 of life, of the water of life, and
 they assay to assuage their
 thirst in sinking paddles,
 which can hold no water. Be-
 thou that song be it how many
 thousands times he hath com-
 manded the birds since con-
 templation in him, what should

be not terrible to have con-
mitted to the eternal flames
should he not wish that his piers
were turned into fountains of
marry to be made high & exalted
in great riches and precious
glorious from every side of the



CHAP. VII.

The Argument.

First, we ought to consider how much
our sinners are polluted by their
guilt, and how they are
deserving of the punishment of
hell. And secondly, we ought
to consider the execrable
curse that God beareth to
them, which cannot be compe-
risoned to the understanding of
man, for that the malice of sin
is conformable to the malice
of the person offended. And there-
fore the greater the sin, the
greater the punishment.

CONTUMACIOUS

impotencie of God is infinite, for
 all is the malice of sin committed
 against him. And farther, as
 the bounty of God is infinite, so
 his wrath is infinite against the
 wickedness. And yet if thou wilt
 know this grace more clearly,
 and how much more in thy
 mind the urgency of this de-
 tress, and thou shalt wilt fire
 in thy heart the feare of God
 (which is the foundation of all
 our avails) make the dreadfull
 and bitter punishments that he
 hath executed against sin, and
 thereby shalt understand it the
 better. These punishments are
 innumerable, but thou mayest
 see in the world of thy consideration
 that the most notable amongst
 them is the wrath of God
 extended upon his chosen
 people, and all his servants
 upon the earth. And in
 the power of his wrath
 world,

World, by the generall flood
 Upon the five greates Cities
 consumed with fire and flame
 descending from Hea-
 ven: Upon the two sonnes of
 Acon, Nadab and Abihu, be-
 cause they would offer by sa-
 crifice to GOD, with other
 mens fire: Upon David, for
 his adulterie: Upon Saul for
 his disobedience: Upon Helie,
 for not chastening his Dis-
 ciples: Upon Anania and Sa-
 phira, for their avarice: Upon
 Nabuchad-nezzar, for his
 pride: Upon Ierusalem, Babil-
 on, and Ninive, and other
 Cities, which for their diuers
 offences, were utterly destroy-
 ed and left desolate. Consider
 also, the fiercenesse of hell fire,
 and the torments thereof,
 which GOD prouided for the
 seruenge of sin: the satisfaction &
 punishment that his son was

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looked the manner, before he could
 see the guilt and griefs of sin
 which is more terrible then all
 the rest, for the lozthinesse of
 the person, vpon whom it was
 executed. Euerie one of these
 punishments, if it bee scanned
 aduiseably, with his due circum-
 stances, shal much auaille to ad-
 uise vs of the dreadfull severity
 of Gods iustice, and the insupportable
 hatredt hee beareth to sinne,
 whereby may be driuen into our
 heartes, the dread of God, and
 detestment of sinne.

He therefore that conside-
 reth how oft hee hath incurred
 this so baynous indignation of
 God, shall it not bee requisite
 that he should shiner thereat,
 and that hee with for a season should
 rowfull sobbes and teares quench
 therewith the fire and
 flame of Gods hideous hatredt

count
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enkindled against him: I will
therefore meditating in his
minde with a vehement pas-
sion, that the mightie
wrath of his wrath will lay upon
him, all the plagues before men-
tioned, or at the least some part
of them: let him himselfe pre-
sente himselfe before the pre-
sence of God, and being truelie
humbled in the verie bottome
of his heart, say he thus.

A Prayer.

O Supreme Creator of all
things, I reckoning in the
secrete records of my mind, my
grievous guilt committed a-
gainst thy divine Majesty, doe
murmure at my folly, yea, at my
madnesse, weighing both be-
wigne and mightie a patron I
have abandoned. I accuse and
cursse my ingratitude: seeing
that from such libertie, I am
come

CONFIRMATIONS

come to so long death and bondage:
 I know not what to expect of
 hope, but hel, death, and desper-
 ration. For the justice which
 cannot sinne, doth gale and
 crush my conscience all yea
 member, contrarywise thy in-
 finite mercie & clemencie, which
 by the testimonie of thy pro-
 phet, excelleth all other works,
 and by the which in a certain
 maner thou hast refreshed thy sold
 suddainely a ioyfull sparke of
 hope doth recreate my sore af-
 flicted soule. For why should I
 dispaire to obtaine pardon of
 him, who by his prophets doth
 so ofte invite sinners to repen-
 tance saying, I wish not the
 death of a sinner, but rather
 his conuersion and life. And
 thy onely begotten son by ma-
 ny parables hath manifested
 vnto vs, how ready thy remis-
 sion is to all true penitents.

This he sheweth by the story
 of which he telleth and founde
 againe by the prodigall son
 whose perfit image I acknow-
 ledge to be in my selfe. For hee
 I am which have wrongfully
 renounced thee my most affecte
 and father, and hee that was-
 ted his goods riotously: and fol-
 lowing the pursuits of my fleshy
 desires: have fled from the
 pleasant path of thy commande-
 ments, and have fallen into
 the beastly bondage of sinne,
 and consequently, have bene
 oppressed with extreame dis-
 tresse & miserie. From whence
 I knowe not who can restore
 me home againe, but bee one
 he from whom I have recei-
 ved this wicked sentence: let
 thy mercy recreate the man
 that humbly prayeth pardone,
 to whom thou hast graciously
 opened euen till this hour.

CONTEMPLATIONS

But because thou art not one to
 me, and thou art not one to
 suffer by the all the trans-
 gressions and defects of thy heavenly
 beloved son, all the joys to and
 sorrows that he hath suffered
 for me, I am yet still a sinner.
 In defense, make me a true
 father, for the service done and
 petitions of thy beloved son, thy
 guilt the faults of thy disobedient
 vassal, regard the noble sacri-
 fice offered by thy son, I raise
 out of thy remembrance, the
 disobedience of thy poor ser-
 vant. For the ransom that he
 hath paid for my deliverance, I
 payeth farre any my debts or
 trespasses whatsoever. Oh that
 it would please thee to put in
 place of balance my wickedness
 and thy libeallitie, my wicked-
 nes and thy goodness, no doubt
 the price of them would be
 more worth a great deal.
For

For what guilt can bee so grie-
 uous: for which such sorow
 cannot satisfie sufficiently:
 which cannot be washed away
 with such affliction; with such
 up teares; and with such abun-
 dance and humilitie; with such in-
 incible patience, and aboural,
 with such immeasurable towe:
 With which can be so enormi-
 tous; which yett not be cleansed
 with such horrible sturges, yett,
 double sturges of blood: What
 sturges therewith: exorable, which
 is not purged by Christs death:
 O heavenly father, I offer
 due reuerence to thy selfe same
 hypocrisie: the thing which
 Christ thy sonne suffered most
 terrible. To that peccator,
 his agonies: incompensable,
 the which thou knowest exact-
 ly to be suffered for my defects:
 and in steade of the contriti-
 on which I ought to haue for
 them,

CONTENTIONS

them, I offer unto thee: his
blowes sweate: in steade of my
teares, which I cannot shedde
because of the continual
hardness of my heart: I offer
unto thee: his humble and
meek prayer: for all thy faults
and negligences. For this: I
offer unto thee all his toilsome
labours, and tedious
travails, his afflictions, and all that
he hath wrought for thee: I offer
the bitter toils of the
labour, and the
of thy divine grace: for all the
iniquities wherewith my whole
life I have defiled thee: and
all the great sins wherewith
I have sinned and left undone.
Which I will never forget
again: and ever, Amen.



CHAP. V.

The Argument.

In the first consideration, man should
think upon death, the last judgement, &
hell paines. And how grievous wil be the
separation of the soule from the bodie, by
means of death, which by reason of diuers
accidents attending, then together with the
very receipt of excessive sorrows and
troubles.

In these considerations, I
will adde other three, out
of Saracenus of Formus, that is,
death, judgement, & the paine of
hell, which are a very necessary
appendix to all that we haue treat-
ed of before. The same Doctor
tellethe, to him that is newly
conuerted, nothing is more be-
haufull and requisite, then the
meditation of death, both for
that it repelleth vaine delights

is also because the practise thereof is of such facilitie, as the which we dayly view with our eyes, and feele with our hands: yea, we may rather say, that our surest portio is with death, and that we by continually, having a bodie so corruptible, that every houre altereth & chaungeth his shape, and never resteth in one estate. Like unto a river that passeth with a furious and headlong course, to whom of no parte can be marked thoroughly: for it running swiftly, whilest ye note one wave, straight it is not the same that ye looked upon before, but is turned into another. Upon this consideration may be had concerning death, which the matter it selfe p[ro]videth sufficientlie to him that advisedly deliberateth hereupon. Of which, minding to collect a few, I doe affirm

same, that if thou intende to re-
 haue thy life, when thou risest
 in the morning, perswade thy
 selfe so much as thou mayest,
 that the same will bee the last
 day of thy life, and dispose of
 thy soule and worldly affaires,
 as if thy last day, as though in bedde
 were thou shouldest not liue one
 houre longer, and thinke not
 that thou deceauest thy selfe in
 so doing, for it death may at-
 tache thee euery day, thou shouldest
 like this daily attende his
 coming.

And further I say vnto thee,
 that no one day of thy life shall
 passe without many negligen-
 ces, vntill thou dost enforce
 thy selfe to belidethat euery of
 them is the last of thy life.
 Thinke also vpon the dreadfull
 throne of death, which because
 it is so vncertaine, ought to bee
 feared continually. And consi-
 der

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death howe many perilles
 death we are subiected, & thou
 shalt finde that they are num-
 merable, as wel within the bo-
 die as without, in so much that
 if thou looke warily about thee,
 thou shalt perceiue death to be
 pointed in euery place, and be-
 lieue. *¶* Thinke also what pangs
 and agonies shall assault thee
 at the point of death, *¶* To this consideration, it shall
 assist thee much, to behold some-
 times a man dying. *¶* For when the
 accidents and painefull passi-
 ons of that houre, haue his bo-
 die lyeth forsaken of naturall
 heate, his senses without force
 remaining, as though it were
 a heere stone, the extremities &
 uttermost parts were cold, the
 face is turned into the colour of
 lead, the holes of the eyes dip-
 ped in the mouth full of foam,

the tongue swollen, the necke
binding to enery noe,

Then marke also how the
yea breath and panteth, and
is unable to burst a funder with
guine, the lips waxe blew, the
face becomes dumbe. If malice,
all the bodie dissolving it selfe,
and being tofsheno the soule,
with tofshing inextinguishable, the
man relectly a kinde of earth.
Whom perceiving and viewing
with such perplexities in other,
whatst like will represente the
same spectacle in thy selfe, ima-
gining that the physicians have
not yett given thee ouer, as know-
ing the malady to be incurable,
thy felowes and kins-folkes a-
bout thy bedde, whose presence
shall augment the griefe of thy
departure. O howe dreastfull
shall that separation bee,
where wealth shall not at-
tenuate thy wee, but shall rather
plunge

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plunge the deeper in the gulfe
of calamities, neyther shall ho-
nours assist thee, yea thou shalt
leane them with like behe-
ment smart, as thou gottest
them with greedie desire, and
for thy wanted delights, shalt
reape the fruits of a gnawing
conscience. What then wilt
thou doe being brought to this
point, what counsell wilt thou
then take? To goe out of the
hodie will bee intollerable, to a-
bide there impossible, to deferre
thy departure, cannot be gran-
ted thee, neither mayest thou re-
turne to thy sensuall delights,
which now are sensuall togi-
ther, but knowing thy selfe, and
scanning them more narrowly,
shalt bee abashed at thine
owne brutish behaviour, and if
it were possible, wouldst rise
from thy selfe. Shalt see thy selfe
beset with horrible monsters,
that

that is, with thine owne sinne,
 of thine owne volition. Whither thou
 wilt, thou shalt be pursued
 and hedged in, all that is pas-
 sed shall come vnto thee as the
 blinking of an eye, and shalt
 know the time to come to be
 sinne. When mayest thou well
 say with the prophet. The do-
 lors and dangers of death
 hath inclosed me rounde a-
 bout. & the furie, of hell hath
 assauled me. By this minding
 and meditation of death, thou
 shalt acquire many great com-
 fortes. First, thou shalt be
 stirred and incited to the ser-
 uice of God, the feare of thine
 is the foundation of wisdom,
 & beginning of true blisse. En-
 courage therfore, so to arme and
 equippe thy selfe at all points,
 that thou be not vanquished by
 any sinne, that thou be not
 overcome by temptations and infortu-
 nies.

CONTEMPLATION

ties, which shall serve as a col-
 le to qualify the swelling can-
 dor of pride, and to establish hu-
 militie, the very quene & guide
 of all other vertues. And shall
 easily rise & hatefull auarice, &
 greedy gaping for earthly bond-
 ties. For the memorie of death,
 causeth thee to knowe, that
 none of these things can be cal-
 led thine, which thou canst
 not carry with thee out of this
 world. And thou continuing in
 this exercise, unwarrethy dread
 shall be turned into desire, and
 death shall not seeme so terrible
 but other, for that it depoineth
 thee of thy temporall life, as de-
 lightfull and acceptable, be-
 cause it giueth ende to sorow,
 my griefes and miseries. And
 giueth entrance to life and
 light eternall. And thou shalt
 increase in little, aske thou
 nothing for thyselfe, but to be

for as touching that which
the body doth perish and con-
sume in the grave, the soule
liveth happily in heaven, with
a glorieous habitation, and
at the last date unto life eternall.



CHAP. IX.

The Argument

In the fowens consideration, ought to
be premeditated how severe and rigorous
Christ will be at the day of judgement:
for that his countenance will then de-
clare to the wicked beholders, nothing
else but fursors wrath and revenge,
which none can escape, for there must be
given up an exact account of all things
that have been thought of in this world.

Each

CONTEMPLATIONS

Each man proueth and perceiueneth in himselfe by often experience, that his understanding, by the apprehending of some fearefull object or weightie consideration, retireth and coucheth closely within it selfe, and for that instant, repelleth easily all other idle imaginacions. For which cause, it is most profitable counsaile, that a sinner at his first conuersion exercise himselfe seriously in such cogitations, for that by this meanes, peeuish fancies, sometime through bread, sometime through wonder, will be either bridleed or banished quite. At the memorie of death, as is foresaid, hath such force to cutte off, and to restraine our vaine & vagarant thoughts: how much more may this bee done by the remembrance of that which inueth after death immediately,

which

which is Gods judgement, and
 the paines of hell: By which
 meditations, if thou often think
 upon them, shall be brought to
 passe, that which Ecclesiastick
 affirmeth. Remember thy
 dayes (whereby hee meaneth
 that which then shall happen
 unto thee) & thou shalt neuer
 doe amisse. S. Hierome not
 without iust cause saide: Whe-
 ther I eate or drinke, mee
 thinks still I heare the sound
 of the Trumpet buzzing in
 my eares: Arise from death,
 & come to your judgement.
 Which boe terrible it shall be
 cannot be imagined, sith all o-
 ther terrors or tragedies what-
 soeuer in comparison of this is
 nothing at all. In some
 instantes times God hath ma-
 nifested his judgements in this
 worlde, as when hee drowned
 the world with the great flood:
 when

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when he burned Sodome and
the Cities adorning: when he
struck Egypt with diuers dread-
full plagues: when he made the
earth to open in the desert to
swallowe up sinners: all which
iudgements, being compared to
that generall iudgement which
shal be executed in the last day,
are but shadowes, but shewes
and figures of the Veritie.

¶ If then thou desire to come
to thy selfe, and to gather thy
wits together with the remem-
brance of this, represent to thy
imagination the terribleness of
that thy iudge, whose coun-
terfiance shall declare nothing
else but rigour and reuenge; as
at the first comming he shewed
mildenesse together with
to whom thou canst not appeale
to any other, because he is the
prime Iudge: neither canst
thou auoide his sight, because
hee

and he is most puissant: and for
that hee is the very fountaine
and G.D. of knowledge, no-
thing can bee concealed from
him. And because he hateth ini-
quitye out of measure, hee will
not suffer any sinne to be unre-
pented.

Where thou must be account-
able of all thy transgressions,
debts, and trespasses, in which
the least bee enough to put
thee in extreme danger of per-
dition, who can make satis-
faction for so many debts and
overcharges, as shall be exacted
at thy hands? When thou shalt
be examined how thou hast be-
haved thy time, how thou hast
ordered thy body, how thou hast
governed thy senses, and how
thou hast guided thy heart,
how thou hast answered to the
divine inspirations, how
thou hast acknowledged for
many

THE CONTENTMATIONS

manie curtesies. In the which
accusation, thou shalt be con-
uincep with so many witnessen
as are the creatures which
thou hast abused by sin, which
then wilbe so stirred to reuenge
the wrong done vnto their cre-
ator, that if it were possible,
those which are immortall would
die with feare. For it shall be a
heinous and detestable, to see the
world all on fire: the buildings
and princely palaces over-
throwen and toone in peeces: the
earth to tremble, to be like the
elements, to change their
course: the sunne to be dark-
ned: the moon to be obscured:
the stars to be hid: the light
to be taken away: to beholde the
death and destruction of all crea-
tures: the open gaping of graves
to heare the voyce of the terri-
ble trumpet: to see the burning
of nations: to see the burning
of cities: to see the burning
of the world.

the monstrous deformed Di-
els, and the infernall furnace
sparkling with furious flakes.
But of all other things shall be
most terrible to looke vpon, the
victorious flagge of the Crosse,
glittering in the ayre, with all
the ensignes of the glorious
passion of our Saviour: To see
the Judge to charge his ene-
mies for the making of this re-
pea, the reiteration of so many
torments as hee hath suffered
for their redemption. Who
might more easily endure the
smart of hell paines, then to see
themselves so acculed and ac-
cursed of the Worde of his holie
courtessie, and to see expelled
from his presence to perpetuall
punishment.

CHAP.

admitted againe downe
from the mount of Sion
of which the church is
the temple of the living
God

IN CONTEMPLATIONS



CHAP. XL

The Argument.

In the eight consideration, we ought to
 consider the intolerable nature
 of hell paines, which shall be perpetual.
 One of all these reasons, the most grie-
 uous is the losse and lacke of Gods bene-
 full countenance, without any hope for
 ever to recover it againe.

But it may so come to passe,
 that manie thy might, for
 all these considerations, thy
 thoughts will not forsake thee,
 though it must needs be a sound
 slepe, and a verie brooke
 dreame, that will not be awak-
 ed with such incitations. Yet
 thou must not be discouraged,
 but both much more difficulte
 doe arise, so much the more
 stoutly thou shouldest strive to
 achieve thy enterprise. Alas
 then

then whether the search of hell
 names will be more beaurfull
 unto thee, concerning which
 two things are chiefly to be no-
 ter, that is, the vehemencie of
 their smart, & the time of their
 continuance. The least of these
 is able to mollifie the most sub-
 borne and stonie hearte of the
 world: but the which is not mo-
 ved neither with the one nor
 the other, is eyther dead in his
 soule, or else belongeth not that
 which the Christian faith be-
 lieveth. For though the greatness
 of hell torments cannot be ima-
 gined nor exprested, yet that lit-
 tle which may be knowne ther-
 of is sufficient to seale and con-
 firme the hearte within thee,
 with the only remembrance
 thereof. Propone unto the
 helpe of thy understanding,
 the generality of the paines,
 which they that be tormented
 are

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are bound to thinke upon. The
the will, can thinke of: nothing
else but wickednesse: the
memorie can thinke upon
nought else but miserie: for re-
memb'ring their pleasures pas-
sed, they augment thereby their
griefe and calamitie. The eyes
shall see nothing else but grie-
vous monsters: the eares shall
heare nothing but howling and
weeping: the touching that feele
nought but fire, frost, and ter-
rors: the taste shall have no
savour but stanche and griefe: the
imagination shall be filled with
dole and weepe: yea, all the
senses that may be imagined, shall
continually dash upon them, &
affliction that can be desired,
shall be gone: and surely a thousand
times more.
. are pinching pannes,
yet no lesse noysome to the soule
than the company of the con-

damned crew, the woman which
 neuer dyeth, the continuall and
 darke night. And more then all
 the rest, is the sorrowe to haue
 lost God, without all hope
 to haue him againe for ever.
 Which greefe surmounteth
 those sensible smartes, as the di-
 line beautie is more infinite &
 excellent, then al the brutish de-
 formitie and barbarous tyran-
 nie of hell.

To these considerations, ad-
 dorne yet the perpetuallie of
 their continuance, and how to
 the condemned carkasses, there
 be no small crumbe of consolida-
 tion, to hope that after thou-
 sands of yeares, might be less-
 ned one thousand parte of their
 punishments: or that they
 would cease when the Ocean
 sea should bee dryed vp, by ta-
 king from thence euerie thou-
 sand yeare one drop of water.

And

CONTEMPLATIONS

And that they might be relea-
sed after so long and unmeasu-
rable a time. If thou deliberate
and ponder hereupon advised-
ly, thou shalt be abashed in thy
selfe, and filled with most inle
seare. If thou accustome thy
selfe to such exercises, and doest
perseuer therein, in short space
thou shalt become a new man;
for by these meditations thy
minde shall bee brought to
despise the world, to shun sin,
to fear these paines, and to love
virtue. And though at the be-
ginning thou bee appalled & af-
frighted vehemently, yet haue
patience a while, for thy colde
sense shall be qualified and tem-
pered with the heats of love,
as the black night is turn-
ed by little and little
into the bright shi-
ning day.

FINIS.

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